

The Knowledge of Things Unknown.
Shewing the Effects of the P L A N E T S,
and other Astronomical Constellations.
With the strange Events that befal Men, Wo-
men and Children, born under them.

Compiled by Godfridus, super palladium de Agricultura Anglicarum.

Together with the Husband-Man's Practice: Or, Prognostication for ever; as teacheth Albert, Alkind, and Ptolemy.

With the Shepherd's Prognostication for the Weather,
and Pythagoras his Wheel of Fortune.



This is unknown to many Men,
Though it be known to some Men.

Printed by W. O. for T. Thackeray, at the Angel in Drury-Lane.

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The Bookseller to the Reader.



Friendly Reader, be pleased to take notice, That this
is the True and Ancient Book of, The Knowledge
of Things Unknown: now newly Printed in twelve
Sheets of Paper. This Book may be distinguished by the
Picture above, and by being Printed for W. Thackeray.

The Book of Knowledge:

B O T H

Necessary and Useful for the Benefit of all People.

Sunday.



If the Nativity of our Lord come on Sunday, Winter shall be good, the Spring windy, sweet and hot, Vintage flourishing; Oxen and Sheep multiplied, honey and milk plentiful; Peace and Accord in the Land, yea, all the Sundays in the year profitable; they that be born shall be strong, great and shining, and he that flyeth shall be found.

Munday.

If it fall on Munday, Winter shall be indifferent, Summer dry, or clean contrary: so that if it be rainy and tempestuous, Vintage shall be doubtful: in each Munday of the said year, to enterprize anything, it shall be prosperous and strong. Who that flyeth shall be found: Chest done shall be proved, and he that falleth into his Bed shall soon recover.

Tuesday.

If it come on Tuesday, Winter shall be good, the Spring windy, Summer fruitful, Vintage laboursome. Women dye, and Ships perish on the Sea. In each Tuesday of the year, to begin a work it will prosper: he that is born shall be strong and covetous; dreams pertains to age. He that flyeth shall be found: Chest done shall be proved.

Wednesday

Wednesday.

If it come on the Wednesday, Winter shall be sharp and hard, the Spring windy and evil, Summer good, Vintage plentiful, good wit easily found, young men dye, honey sparing, men desire to travel; and shipmen sail with great hazard that year. In each Wednesday to begin a work is good.

Thursday.

If it come on Thursday, Winter shall be good, the Spring windy, Summer fruitful, Vintage plentiful: Kings and Princes in hazard. And in each Thursday to begin a new work prosperous; he that is born shall be fair of speech, and worshipful; he that dyeth shall soon be found: These done by women shall soon be proved. He that falleth in his bed shall soon recover.

Fryday.

If it come on Fryday, Winter shall be marvelous, the Spring windy and good; Summer dry, Vintage plenteous; there shall be trouble of the Ayr. Sheep and Bees perish; Oats dear. In each Fryday to begin a work it shall prosper; he that is born shall be profitable and lecherous; he that dyeth shall soon be found; These done by a Child shall be proved.

Saturday.

If it come on the Saturday, Winter shall be dark, Snow great, Fruit plenteous, the Spring windy, Summer evil, Vintage sparing in many places: Oats shall be dear; Men wax sick, and Bees dye. In no Saturday to begin a work shall be good, except the course of the Moon alter it:

4. The First Chapter of Knowledge.

Their done shall be that he that dyeth shall turn again to his own house that are sick, shall long well, and unadvised shall escape death.

2. Of the Birth of Children in the Days
of the Week.

On the Sunday child that is born, shall be great and famous; who that is born on the Monday shall profit, if he begin a work on that day. Who is born on the Tuesday, shall be covetous, and perish with Iron, and hardly come to the last age; and to begin all things is good. He that is born on Wednesday, shall lightly learn Words. He that is born on the Thursday, shall be stable and worshipful; and to begin all things is good. He that is born on the Fryday, shall be of long life and lecherous; and to begin all things is good. He that is born on the Saturday, shall seldom be profitable; but if the course of the Moon bring it hitherto.

Of the Nature and Disposition of the Moon
in the Birth of Children.

The First Day Adam Created.

In the first day of the Moon Adam was made; to do all things is profitable; and that thou seest in thy sleep shall be well, and turn into joy. If thou seemest to be overcome, nevertheless thou shalt overcome. A Child that is born shall soon increase, and be of long life, and rich. He that falleth sick shall long well, and suffer a long sickness. It is good to let a little blood,

The

The Second day Eve made.

In the second day of the Moon Eve was made ; to do an errand is good ; to enterprize any thing is profitable ; as to buy and sell , and flye into a shipp to make away ; and to sow seeds . That done shall soon be found . Whatsoever thou shalt see in sleep , sudden effect it shall have , whether it be good or evil . To let blood is good . A Child that is born soon shall wax , and he shall be a Lecherer , and if a Woman , prove a Strumpet .

The I hird day Cain was born .

In the third day of the Moon Cain was born : abstain from eating of any thing , except thou wouldst not have thy godly : draw up roots in the yard and the fields . That done shall soon be found . Whatsoever thou seest in thy sleep is nought : the Man-child shall grow to the time , but dye young . A sick man that falleth in his bed shall travel , and not escape . To let blood is good .

The Fourth day Abel was born .

In the fourth day of the Moon Abel was born : whatsoever thou doest is good , in each travel . The dream thou seest hath effect a hope in God , and counsel good . A child that is born shall be a good creature , and much praised . A man that falleth sick , either soon shall be healed , or soon shall dye . It is good to let blood .

The Fifth day no Sacrament .

In the fifth day of the Moon do nothing of errand , nor work : to receive the Sacrament is dangerous . He that flyeth shall be taken or kill'd : the dream that thou shalt see , shall be well . Beware

ware that you reject no Counsel. A Child that is born shall dye young : He that falleth in his Bed, soon shall dye ; to let blood is good.

The Sixth day send Children to School.

At the sixth day of the Moon, to send Children to School is good, and to use hunting ; the dreams that thou shalt see, shall not come to pass : but beware thou say nought to any man, nor discover thy counsel. A child boyn shall be of long life, and sickly ; a sick man unceath shall escape ; to let blood is good.

The Seventh day Abel was slain.

At the seventh day of the Moon Abel was slain. He that falleth sick shall dye : he that is born shall be of long life : it is good to let blood, and to take drinck. A dream that thou seest, long after shall be. Who that flyeth soon shall be found, and Theft also : to buy Swine, to tame Beasts, to clip Hair, and to take all manner of nourishing, is good. A sick man if he be medicin'd, he shall be heal'd.

The Eighth day good to do any thing.

And in the eighth day of the Moon, whatsoever thou wilt do is good : All things that thou wilt treat of, to go in counsel ; to buy Manciples and Beasts, to change foldes of Sheep, to lay foundations, to sow Seeds, to go in a Way. A Child that is born shall be sick and dye young : but if he live, he shall be a Purchaser : A dream shall be certain, and soon shall be. If thou seest sorry things turn them to the East. Though an old man was sick, he shall live : Theft done shall be found ; to let blood it behoveth in the midst of the day.

The Ninth day *Lamech* born.

A Nd in the ninth day of the Moon Lamech was born; to do all things is profitable: what thing thou wilt enterprise shall come to good effect. A dream that thou seeſt shall come in the day following, or in the second day: and thou shalt ſee a ſign in the East, and that ſhall appear in ſleep only; within eleven days ſhall come to paſſ. A child born in all things ſhall be a purchaser and good, and of long life. A ſick man ſhall wail much and arife. Who ſhall be chased ſhall not be found; and who that is oppreſſed ſhall be comforted. Presume thou not to let blood.

The Tenth day *Noah* was born.

A Nd in the tenth day of the Moon was born the Patriarch Noah. Whatſoever thou wilt do ſhall pertain to light: dreams be in vain, and within four days ſhall come without peril. A child that is born ſhall ſee many Countries and dye old. Whatſoever is lost ſhall be his: who that is bound ſhall be unbound: who that flyeth, after ſhall be found: who that falleth in travel without peril, ſhall be delivered: who that falleth ſick in his bed, he ſhall long abide: to let blood is good.

The Eleventh day *Shem* was born.

A Nd in the eleventh day of the Moon, Shem was born: It is good to procure a journey, to make a Wedding; a dream within four days fulfilled: A child is born ſhall be of long life, and religious, and he ſhall have a ſign lovely in the forehead, or in the mouth, or in the eye; and in the latter age he ſhall be made a better. A wench ſhall have a ſign that ſhe

shall be learned with wisdom. To travel is good and to change sydes of Sheepefoun place to place. He that is sick, if long sick, shall be healed; Catch day to let blod is good.

The Twelfth day *Canaan* born.

And in the twelfth day of the Moon was born Canaan, the Son of Cham: nothing thou shal begin, for it is a gretbus day. A dream shall be certayn, and joy to thee after: that thou seest wiche in nine days shall be fulfilled. To wed, and to do errands is profitable: that is lost shall be found. A Childe that is born shall be of long life, angry and honest: a sick man shal be grieved, and arise: who that is taken shall be let go: thest done shall be found. To let blood at even is good.

The Thirteenth day *Noah* planted Vines.

And in the thirteenth day of the Moon Noah planted Vines, so that to plant Vines, and to gather Grapes is good: After that thou wakest thy dream shall be, and within four days come to gladness: but take heed of Psalms and Drifts. A Childe born shall come to aduersity, he shall be angry, and not long of life. Who that is bound shall be loosed; that is lost shall be found. Who that waketh sick, long time shall travel, and seldom shall recover, but dye. To wed a wife is good; and each day let blood.

The Fourteenth day *Noah* blessed all things.

The fourteenth day of the Moon is a god day and a glad; Noah blessed all things: what soever thou wile do, shall come to thee to god purpose. A dream within six days shall be. To make

The Book of Knowledge.

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Wedding is good, and to go in the way. Ask of thy friend, or thine enemy, and it shall be done to thee. A child that is born shall be a Traytor: the sick man shall be changed and rise, and healed by Me. *True blood is good.*

The 15 day Confusion of Languages.

AND in the 15 day of the Moon, Tongues were divided: to do no work, begin no work, for it is a day of loss. A sick man shall long travel, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child born shall dye young: that is lost shall be found. To let blood is good.

The 16 day Pythagoras born.

In the 16 day of the Moon Pythagoras is born, and the Author of Phylology: to buy meat is good, and to tame Oxen and other beasts. A dream is not good, after long time it shall come, and it shall be harmful. To take a wife and make a Wedding, is good: solds of Sheep from place to place to change is good. A child that is born shall be of long life, but he shall be poor, forsworn, and accursed. A sick man if he change his place, he shall live. *To let blood is good.*

The 17 day ill to be an Ambassador.

It the 17 day of the Moon it is evil to do an errand: a dream that thou seest, after long time shall be, or within 30 days. A child that is born shall be silly: he that is much sick shall be grieved, and arise: he that is lost shall be found; to send children to school, to be wedded, to make Medicine, and to take it, is good; but not to let blood.

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The 18 day good to enterprize any thing.

And in the 18 day of the Moon it is good to do all things to be done, namely, to begin houses and to set Children to school; dreams are good, and shall be done within twenty days; who that sickness hath, shall soon rise or long be sick, and then recover: chest done shall be found; a Man-child now born, shall be valiant and eloquent, pround, unpeaceable, and not long of life: a Maid-child then born, shall be chaste, laborious, serviceable, and better in her latter age: they shall both be marked about the Knees. Not so hardy be thou as to let in blood this day.

The 19 day, a day indifferent.

And the 19 day of the Moon, it is indifferent to begin any thing; Dreams shall come within twenty days: who that hath sickness shall soon rise, if he take medicine: Chest done shall not be found; a Man-child then born, shall be true wise, ever waxing better and better in great woorship, and have a mark in the brow. A Maid-child then born, shall then be right sick, yet wedded to one man. That day is good to bleed.

The 20 day Isaac blessed his Son.

And the 20 day of the Moon Isaac blessed his Son; whatsoever thou wilt do is good. I mean that thou seest shall appear, but tell it to no man: To make a Wedding is good: To buy a Servant; to build houses, to change solds of shes from place to place; to tame beasts, and to sow seeds is good; a child that is born shall be a slyfe, and he shall have money arrivling; that is to say that he will have

to be found; to change Bees is good; a sick man shall use long wail, or soon arise; to let blood at even is good.

The 21 day Saul was born.

Sick **I**n the 21 day of the Moon Saul was born, first King of the Jews. A dream is true, and will come true to pass within 4 days: A Child that is born shall find much evil, he shall be a thief and witty, or a traitor, and rebellious. Esau took the last blessing of his Father: it is good to heal Swine and other Beasts; it behoveth to abstain from Gaming; to go to bed in the way is good: a sick man shall arise; These shall be found. Let no blood neither day nor night.

The 22 day Joseph was born.

In the 22 day of the Moon Joseph was born; it is a day of holiness; if thou doest any Errand, soon thou shalt find it grievous; Dreams shall be uncertain, and shall come to joy. A child born, in all days shall be a purchaser, merry, fair, and religious. A sick man both late is confirm'd and healed; Bees to change from place to place is good. And to let blood all day is good.

The 23 day Benjamin was born.

In the 23 day of the Moon Benjamin was born; Son of the right side, the East of the Patriarch Jacob. Whichever thou wilt do is good: a dream that thou seest shall turn to joy, and nothing shall trouble thee, and other while it was wont to fall within 8 days; to take a wife is good, to make wed- so ding, to lay foundations, to open new earth, and to tame beasts is good. A child born shall be an outcast, and many adventures he shall have, and in his he shall dye; a sick man shall arise: It is good to let blood.

The

The 24 day Goliah was born.

In the 24 day of the Moon Goliah was born. se
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go
In a Dream that thou seest, signifieth thy health, ne-
and nothing shall annoy. A child born shall be he-
sudden in his actions, and do wonderful things; he
a sick man shall languish and be healed. To let pla-
blood before their hour is good.

The 25 day the Plagues of Egypt.

In the 25 day of the Moon our Lord sent Signs I
into Egypt by Moses, and each day he passed the a
Red Sea. He that taketh the Sacrament, shall tho-
dye a perilous death: fear is threatened. The tur-
dream signifieth hard things, and within ten days, he
it was wont to come early, then bow thy Head let
into the East. A child born shall be an evil man, in
many perils he shall suffer; a sick man shall sustain
injury, and unearth shall escape. It is good to I
let blood.

The 26 day Moses Dryed the Red Sea. the

In the 26 day of the Moon Moses dryed the Red sea ha
Sea: in that day Jonathan the Son of Saul was set
born, and Saul dyed with his Sons. Thou shalt tak-
begin nothing; the dream shall be certain, and turn-
ned into joy. Pilgrims must beware of Spies and his-
enemies. A child born shall be full lovely, but nei- good
ther rich nor poor. A sick man shall travel and a- esca-
rise; if he have a dropsie he shall dye. To let blood
a little is needful.

The 27 day Manna sent. A

In the 27 day of the Moon, our Lord raineth is
Manna to the children of Israel; whatsoever thou art
wilt do is good; use diligence: a dream that thou shal- let

sæst shall come either to good or evill. A Child born
shall be long of life, and most loved, and if a Man,
neither rich nor poor: a sick Man shall rise to life,
but he shall be holden in much languor, but shall be
healed: Folds of Sheep, to change from place to
place is good. To let Blood in the Evening is
good.

The 28 day good to pitch Tents.

In the 28 day of the Moon, War may begin:
and Tabernacles fired in the Desert: whatever
thou wilt do is good: a Dream that thou saest shall
turn into joy. A Child born shall be much loved;
he shall be holden in sickness: a sick Man that fal-
leth in infirmity, soon shall be saved: to let Blood
in the Even is good.

The 29 day the Jews go into Canaan.

In the 29 day of the Moon the Jews went into
the Land of Canaan; Herod the King cut off
the Childrens Heads; begin nothing: the Dream
shall be certain and good, gladness and joy signifi-
ceth: an Errand begun, is good to fulfil: to
take a Wife is good, but yet make no Dowters
nor Testaments. A Child born shall be of long
life, wise, holy, and meek. To fish and hunt is
good, a sick Man shall not be grievously sick, but
escape. It is good to let Blood.

The 30 day Samuel born.

And in the 30 day of the Moon, Samuel the
Prophet was born; whatsoever thou wilt do
is good. A Dream that appeareth in thee, cer-
tain, and within two days thou shalt see, and thou
shalt find a red sign in the East within nine days.

A Childe born shall be of long life, and prosta ble
and well measured in each thing. A Sick Man shal th
nigh come to death; In no manner let Blood
These and many other pertain to Me. i, as the
course of the Moon followeth.

4. Of Saturn and his Disposition.

Saturn is the first Planet, and the wickedest, T
and he beginneth the Zodiack but once in go
thirty Years, reigneth in each Sign two Years th
and a half, which is in the six Signs fifteen Years, si
and in all the twelve Signs thirty Years. And so
also there are twelve Signs in the Zodiack, so sig
are there twelve Months in the Year, each Sign Co
to his Month. Wherefore beware before, and
look where Saturn is in these Winter Signs, that Pe
is to say, Capricorn, Aquary, and Pisces, and
all these seven Years and a half shall be scarce
ness and want of Corn, Fruit, Beasts, and all o
other things; for in three Years Signs he hath
might and most power to fulfil his malice, if he
be not letted by neighbourhood of any good Pla
net.

5. What Thunder signifieth every Month
of the Year.

Thunder in January, signifieth the same Year
great Winds, plentiful of Corn and Cattel Th
peradventure. Thunder in February, signifieth
that same Year many rich Men shall die in great
sickness. Thunder in March, signifieth that
same Year great Winds, plenty of Corn, and de
bate amongst People. Thunder in April, signifieth
that same Year to be fruitful and mercy, with tho
death

ble death of wicked Men. Thunder in May, signifieth
that Year, need, scarcenes, and dearth of Corn,
and great hunger. Thunder in June, signifieth
that same Year, that Woods shall be overthrown
with Winds, and great raging shall be of Lions
and Wolves, and so like of other harmful Beasts.
Thunder in July, signifieth the same Year shall be
in good Corn, and loss of Beasts; that is to say,
their strength shall perish. Thunder in August,
signifieth the same Year, sorrow, wailing of many,
and for many shall be sick. Thunder in September,
signifieth the same Year great Wind, plenty of
Corn, and much falling out between Man and
Man. Thunder in October, signifieth the same
Year great Wind, and scantness of Corn, Fruits
and Trees. Thunder in November, signifieth that
same Year to be fruitful and merry, and cheapness
of Corn. Thunder in December, signifieth that
same Year cheapness of Corn and Wheat, with
the peace and Accord among the People.

6. Of good Days for Bleeding, and ill Days for any Work.

In every Month be two evil Days, one in waxing of the Moon, and another in the waning. The Kalender sheweth them in their honest
easily enough: in the which Days, if any folk
create sickness, or begin any new thing, it is great
haste if ever it fare well, or come to good ends.
And there are sixty Canicular, or Dog days; that
is to say, from the fifteenth Kalender of August,
to the Nones of September; in which days it is
C 2

forbidden by Alstronomy to all manner of Folks to let Blood, or take Physick: yea, it is good to abstain from Women. For whyp, all that tyme reigneth a Star that is called Canicula Canis, in Latin; a Hound, in English: Now the aforesaid Star, Canicula, the aforesaid fifty days, are called Canicular days, and biting as a Bitch; for the kind of the Star Canicula, is bryling and burning as Fire, and biting as a Bitch-whelp: that tyme the heat of the Sun, and of the Star, is so fervent and violent, that Mens Bodies, at midnight, sweat as at mid-day, and swelleth lightly, bloweth and brenneth; and if they can be hurt, they be more sick than at any other time, very near dead. In these days all venomous Serpents creep, fly, and gender, and so they overset hugely the Air, in feeding of their kind, so that many Men are dead thereby. In these times a fire is good night and day, and whollom: seeth your Meats, and take heed of feeding violently.

And from the eighteenth Kalender of October, to the seventeenth Kalender of November, look thou take no cold; for then the pores of Man, of Earth, and of all things else settle, and they may not open again till the seventh Kalender of April: wherefore it is less harm for thee to take cold at Christmas, than at this time.

7. To know how a Man shall keep himself in Health.

If thou wilst keepe thy self long in Health, fly Anger, Wrath and Envy, and give thee to Witch in mea-

measure, travel sadly, so that thou sweat not too much in the Summer, and namely the Canticular days; fly all manner of strong Drincks and hot Spices, brenning Meats, especially these excesses: Fast not too long at morn; Sup not too late at night; Eat not too hastily, nor overmuch at once; and that that thou eatest chew it well: every time that thou eatest, rest a little after: sleep not after dinner, except in May, June, July, and August; and yet the less that thou sleepest then, the better it is. To sleep well in the warning of the Night, and be early up in the Morning, is the better: and e'ry day beware of mists, that none enter into thee fasting, for theretho cometh great Pestilences and Heat. And in great Cold and Pestilences eat much Garlick every day, with nine Saffron Thiebes, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy Meat be well seasoned: in Harvest beware of Fruites, for they are not good, except they be given thee for Medicine: of all manner of Meats, sodden is the best. Eat not too many hot Spices, nor eat but little at once, for better it were to eat seven times in a day, than once thy fill. Flesh is more nourishing than fish; eat not too much sour Meats, nor Salt, for they will make thy Bones sore: Look thy Drinck be not too new, nor too old: sweet powdered Meats be most wholsome. Of all things, take measure, and more, for in measure rests vertue.

8. The Perillous Days of every Month.

IN the change of every Moon, be two Days, in the which, what thing soever is begun, late, or ever, it shall come to no good end, and the days be full perillous for many things.

In January, when the Moon is three or four days old.

In February, 5, or 7.

In March, 6, or 7.

In April, 5, or 8.

In May, 8, or 9.

In June, 5, or 15.

In July, 3, or 13.

In August, 8, or 13.

In September, 8, or 13.

In October, 5, or 12.

In November, 5, or 9.

In December, 3, or 13.

Astronomers lay, That six days in the Year are perillous of Death; and therefore they forbid Men to let Blood on them, or take any Drink; That is to say,

The third day of the Month of January.

The first day of the Month of July.

The second day of the Month of October.

The last of the Month of April.

The first day of the Month of August.

The last day going out of December.

These six days with great diligence, ought so to be kept, but namely the latter threë, for all the Meing are then full. For then, whether Man or Beast be bait in them, within seven days, or certainly within fourteen days he shall die. And if they take any Drincks, within fifteen days he shall die; and if they eat any Goose in these three days, within forty days they shall die: and if any Child be born in these three latter days, they shall die a wicked death.

Astro-

Astronomers and Astrologers say, That in the beginning of March, the seventh night or the fourteenth day, let thee bleed of the right Arm; and in the beginning of April, the eleventh day of the left Arm; and in the end of May, third or fifth day, on whether Arm thou wilt: And thus of all that Year thou shalt surely be kept from the Fever, the falling Gout, the sister Gout, and loss of thy sight.

9. Ptolomeus's Rule for the Zodiack.

Each Man's Body is ruled by a certain Sign of the Zodiack.

Wherefore (as saith Ptolomeus) if thou be sick in any Limb, do not medicine unto that Limb, for it shall rather hinder than further. And namely, by Blood-letting at that time. Thus shalt thou know how the Signs reign in our Limbs.

10. Of the Twelve Signs.

Aries, or the Ram, governeth the Head.

The Bull reigneth in the Neck, and in the Throat.

Gemini, or the Swan, rule the Shoulders, and Arms, and Hands; and these three are Signs of the Spring.

Cancer, or the Crab, commandeth the Stomach, Limbs, Arteries, Vift, Liver, and Gall.

The Lion reigneth in the Back, Sides, Bones, Sinews and Gules.



Virgo, or the Maid, guideth the Womb, Mid-rib, and Guts. Also she reigneth other-while in the Stomach, Liver, Gall, and Milt, and other con-nutrisse Limbs beneath the Midrib; and these three are the Signs of Summer.

Libra, or the Ballance, holdeth the Navel, the Reins and lower parts of the Womb.

The Scorpion keepeth the Bladder, the Buttocks, and other Privacies of Man or Woman.

The Sagittary dwelleth in the Thighs and Buttocks; and these three are Signs of Harvest.

The Capricorn reigneth in the Knees.

The Aquary governeth the Legs and Ankles.

The Fish directeth the Feet, and these three be the Signs of Winter.

Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

The Disposition of the Planets.

Saturnus is the cause of death, dearth, and peace.

Jupiter is the cause of long peace, rest, and ver-tuous living.

Mars is the cause of dryness, debate, and war.

Sol is the cause of life, health and workings.

Venus is the cause of lusty love anditchery.

Mercury is the cause of much speech, marchan-dize and slights. Luna is the cause of moistness, and great waters, and violent floods.

Saturn's hour is god and strong, to do all things that asketh strength only; and to nothing else, save to bateel; for it is wondrous evill. That man or Woman that hath the star Saturn to his Planet, he is melancholly, black, and goeth crookedly; he hath

a bold heart, wicked and bitter as Wormwood; he will lightly be wrath; he is quarrelsome, witty, covetous and fresful, he eateth hastily, and is false and inclining to lie, with shining eyes as a Cat; he hath in the forehead a mark or wound of fire; he is poor, and his cloaths are rent unto a tyme. And thus he hath open signs, and all his coveteus is by other mens possessions, and not by his own.

Jupiter's hour is good in all things, namely, peace, love, accord: who that hath this Star to his Planet, he is sanguine, ruddy, and goeth a large pace, neither too swift, nor too soft; his stature is loving and shining; he hath a faire visage, lovely resemblance, red lips, faire hair, broad face, good hewes; his cloaths are good and strong; he is sweet, peaceable and soft.

Mars's hour is evil, and better by night then by day; for it is masculine on the night, and feminine on the day: It is good to do any thing but with great strength: by night it is good to enter battel, and also by day, but not so much good as by night. Who that hath this Star to his Planet, his making is of good defence, and ostentuous his face is red with blood; his face is small and subtil, and laughing, he hath eyes as a Cat: and all the days of his life, he will accuse many men of evil; he hath a wound of a sword in his face; he is most cholericke. And thus he hath open signs.

Sol's hour is the worst of all other hours; no man in this hour may do his will, save Kings and Lords, and that with great strength: whoso entreteth battel, he shall be dead: there

there. Who that hath this Star to his Planer, he hath sharp eyes, great speech, and wicked thoughts in his heart, he is wicked and avaricious, neither white nor black, but betwixt both, he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus's Hour is good in all things, and it is better on night than on day; ever till mid-day, at mid-day it is not good, for the Sun covereth it. On Sunday, the ninth hour is Venus's Hour, sue not then to any Lord nor Potentate, for if thou do, thou shalt find him wrath. Who that hath this Star to his Planet, namely, if he be born by night in Venus's Hour he is white and hath a round face, little forehead, round beard, he hath a middle nose, and hairy eyes: he is laughing and litigious, and he hath a mark in his face: his making is fair and plain, and oft times his nether lip is greater than the upper. And who that is born under Venus when she is not in full power, he hath a sharp nose, and somewhat crooked, fair hair, soft eyes, oft running water; he is a singer, he longeth after games, and loveth them well.

Mercury's Hour, from the beginning to the middle, is good in all things, and from the middle to the end is hard: and it is not much better on night than on day, and each time of the night and day he standeth before the Sun, or behind; therefore he hath his power much more by night than by day; from morn till the fifth hour of the day, he hath his hour, and from thence to midnight he hath

no power. Who then hath this Star to his Planet, he hath a sharp stature, and a sharp long face, long eyes, long nose, great hairs on his eyes, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long feet, long head; he is meek and lovely, he will do each thing to certain space, he is more white then black, and oftentimes right white, and he hath great shoulders: And who is born more Mercurius, when he is not in his full power, that is to say from the first hour of the day to the ninth, he is black and dry, he hath crowded teeth and sharp, he hath a wound in his body with fire, he is scourged with wands, or smitten with a sword, and Men speak evil of him for lying and man-slaughter.

The Moon's hour is right good, and right evil, from the fourth day to the seventeenth it is good, namely, as to those that are born in it; and from the seventeenth day to the twentieth, it is somewhat good, but not so good: and from the twentieth day, to the seven and twentieth day it is evil, namely, to all those that are born in it. Who so hath that Star to his Planet, and is born threunder, when it is in his full power, he hath a plain and pale face, sometime quarrelling, and doth his will to Men; he hath a seemly semblance, and he is rich, and he hath mean stature, neither too long nor too short: he hath straight lips, and hollow eyes: Who that is born under this Star, when it is not in full power, he hath a straight face and dry, and is malicious, he hath little teeth, Abulgnie, that is to say, a white streak in the ear.

12. *The Conditions of Man discovered by Creatures.*

- 1 **N**Aturally a Man is hairy as the Lion.
- 2 Strong and Worthy as the Oxe.
- 3 Large and Liberal as the Cock.
- 4 Avaricious as the Dog.
- 5 Hardy and Swift as the Hart.
- 6 Debonair and True as the Turtle-Dove.
- 7 Malicious as the Leopard.
- 8 Gentle and Tame as the Dove.
- 9 Crafty and Guileful as the Fox.
- 10 Simple and Mild as the Lamb.
- 11 Shrewd as the Ape.
- 12 Light as the Horse.
- 13 Soft and Pitiful as the Bear.
- 14 Dear and Precious as the Elephant.
- 15 Good and Wholsome as the Unicorn.
- 16 Vile and Sloathfyl as the Ass.
- 17 Fair and Proud as the Peacock.
- 18 Gluttonous as a Wolf. 19 Envious as the Bitch.
- 20 Rebel and Inobedient as the Nightingale.
- 21 Humble as the Pidgeon.
- 22 Feit and Foolish as the Ostritch.
- 23 Provident as the Pismire.
- 24 Dissolute and Vagabond as the Goat.
- 25 Spiteful as the Peasant.
- 26 Soft and Meek as the Chicken.
- 27 Moveable and Varying as the Fish.
- 28 Lettherous as the Boar.
- 29 Strong and Puissant as a Camel.
- 30 Traiterous as the Mule.
- 31 Advis'd as a Mouse. 32 Reasonable as an Angel.
And therefore he is called the little World, or
else he is called all Creatures, for he doth take
part of all.

13. The Description of the four Elements, and of the four Complexions, with the four Seasons of the Year, and the 12 Signs for each Month.



In each Man and Woman reigneth the Planets, in every Sign of the Zodiack, and every prime Quality: and every Element, and every Complexion; but not in every one alike: for in some Men reigneth one more, and in some reigneth another: and therefore Men be divers manners, as shall be made more apparent.

14. Of the four prime Qualities.

Four prime Qualities there be; that is to say, Coldness, Heat, Dryness, and Moisture, which be Contraries, and therefore they may not come nigh

nigh together without a mean: for the hotness on the one side bindeth them together, and coldness on the other side. Also hotness and coldness are two contraries; and therefore they may not come nigh together without a mean, for the moistness on the one side bindeth them together, and dryness on the other. Moistness is cause of every thick substance, and of every sweet taste: And there again, dryness is the cause of every thin substance, and of every sour stinking taste: and also hotness is cause of every red colour, and large quantity: these again, coldness is cause of every white colour and little quantity. These four prime Qualities in their combination, make the four Elements, Air, moist and hot; the Fire, hot and dry; the Earth, dry and cold; the Water, cold and moist. The Air and Earth are two contraries, and therefore they may not come nigh together: but as Fire binds them on the one side, and Water on the other side. Also Fire and Water are two contraries, and therefore they may not come nigh together: but as the Air between them binds on the one side, and the Earth on the other side. The Fire is sharp, subtle, and moveable: The Air subtle, moveable, corpulent and dull: The Earth is corpulent and thick: The Water is moveable, corpulent and dull. The Earth is corpulent, dull and unmoveable. In the Heart of the Earth is the Center of the World; that is to say, the midst point, and in every Center is Hell. And there again, about the Fire are the Stars, and about them is Heaven Crystalline; that

that is to say, Waters of all Bliss departed in nine
Orders of Angels: then is Heaven in the highest
Rooms, and largest. And there again is Hell in the
lowest, narrowest, and staightest place.

Right as there be four Elements, so there be
four Complexions, according in all manner of
qualities to these four Elements.

The first Sanguine; that is to say, Blood
gendered in the Liver, Limbs, and like to the
Air.

The second is Choler, gendered in the Gall,
and like thereto, and it is according to the Fire.

The third is Melancholly, gendered in the Milt,
and like to the dregs of Blood, and it accordeth to
the Earth.

The fourth is Flegm, gendered in the Lungs,
like to Gall, and accordeth to the Water.

A Sanguine Man much may, and much covet-
eth, for he is most hot.

A Cholerick Man much coveteth, and little
may, for he is hot and dry.

A Melancholly Man little may, and little co-
veteth, for he is dry and cold.

A Flegmatick Man little coveteth, and little
may, for he is cold and moist.

A Sanguine Man is large, lovely, glad of cheer,
laughing, and ruddy of colour, stedfast, fleshly right
hardy, mannerly, gentle, and well nourished.

A Cholerick Man is guilesful, false, and wrath-
ful, traitorous, and right hardy, small, dry, and
black of colour.

A Melanchollous Man is envious, soroy, covetous, hard, false, guilesful, dreadfull, loathful, and clear of colour.

A Flegmatick Man is lumby, sleepy, slow, slightful, rhumatick, dull, and hard of wit, faire visage, and white of colour.

15. The Year diuided with the knowledge of the state of Man's Body by Urin.

In the Year be four Quarters, ruled by these four Complexions; that is to say, the Spring, Summer, Harvest, and Winter: Spring hath three Months; that is to say, March, April, May, and it is Sanguine Complexion. Summer hath also three Months; that is to say, June, July, and August; and this Quarter is Cholerick Complexion. Harvest hath also three Months; that is to say, September, October, and November, and this Quarter is Melanchollous Complexion. Winter hath also three Months; that is to say, December, Januari, and February, and this Quarter is Flegmatick Complexion.

Each day also these four Complexions reign eth; that is to say, froai thre after mid-night, to nine, reigneth Sanguine: and from nine after mid-day, reigneth Melancholly: and from nine after mid-day, to thre after mid-night, reigneth Flegm.

Also in the four Quarters of the World, reign eth these four Complexions; that is to say, Sanguine in the East, Choller in the South, Melancholly in the West, and Flegm in the North.

cholly in the West, and Flegm in the North.

Also the four Complexions reign in the four Ages of a Man; that is to say, Choller in Childhood, Sanguine in Manhood, Flegm in Age, and Melancholly in old Age. Childhood is from the Birth, to fourteen Years full down: Manhood is from thence to thirty Years of Age, and from thence to fifty Years; and old Age from thence to fourscore Years, and so forth to death.

All these four Complexions reign in the four parts of Man's body.

Choller reigneth in all the souler Limbs, from the Breast upward.

Sanguine reigneth in all small Limbs, from the Midriss to the Head.

And Flegm reigneth in all nourishing Limbs, from the Reins to the Midriss.

And Melancholly reigneth in all Limbs, from the Reins downward.

Wherefore every Man's Urin is salt in four; that is to say, Corkil Surface, middest of the ground, every part of the Urin to his part of Man's body; and therefore to four things in every Urin we must take heed, that is to say, Substance, Quantity, Colour, and the Content. These Substances there are; that is to say, thick, thin, and middle.

Thick substance betokeneth very much moistness.

Thin substance betokeneth much dryness.

A middle substance betokeneth temperance.

Also these Quantities be in Urin; that is to say, much, little, mean.

Much quantity betokeneth great cold.
Little quantity betokeneth great heat.
Mean quantity betokeneth temperance.
Also take heed of the taste, whether it be sweet
or not.

Sweet taste betokeneth health: and other taste
betokeneth sickness.

Also in Urns be twenty colours; of the which
the first ten betokeneth cold, and the other ten be-
token heat.

The ten colours that betokeneth cold, are these:

The first is black, as dark cold, and cometh of
lived going before.

The second is like to Lead, and these two beto-
ken Mortification.

The third is white and clear as Calatey.

The fourth is lattick, like to Cheepe.

The fifth is carapose, like grey Ruler, or to Ca-
mels-hair.

The sixth is yellow, like to fallow leaves fal-
ling off Trees; and those four colours betoken in-
digestion.

The seventh is sub-pale, that is to say, not full
pale.

The eighth pale, like to some sodden flesh.

The ninth is subtrine, that is to say, not full
trine.

The tenth is trine, like to Pomegreen, or to
right yellow flowers.

And these four colours betoken digestion.

Now we have seen the colours which betoken
cold, so we will see the other ten which betoken
heat.

The first is subruse, that is to say, not full ruse.
The second ruse, like to fine Gold.

And those two colours betoken perfect digestion :
so the Urin be the middle of substance, middle of
quantity, sweet taste, and without contents.

The third is subruse, that is to say, full red.

The fourth is red like Saffron-diet.

The fifth is sub-buigund, that is to say, not
full rubigund.

The sixth is rubigund, like a strong flame of
fire. And these four colours betoken passing of
digestion.

The seventh Ynopose, like to White-Wine.

The eighth is Kinanos, like to rotten Blood.
And these two betoken adustion.

The ninth is green as the Cole-stock.

The tenth is as black as clear black Horn, and
this black cometh of a green going before. And
else two betoken adustion and death.

In Urin be eighteen contents, that is to say,
circle, ampul, grains, clouds, scum, matter, fat-
ness, humours, blood, gravel, hairs, halos, bran,
crinodose, sprem, dust, esks, sediment, or ypostas.

The circle sheweth all the qualities of the Head:
Ampul, that is to say, Creme, sheweth also
the Brain disturbed.

Grains betoken rhume and glut.

Clouds sheweth vice in the small Limbs.

Scum, that is to say, foam, sheweth Lentosie,
and often the Jaundies.

Matter, that is to say, quietude, sheweth vice of
the Reins, of the Bladder, or the Liver.

Fatnes, as Oyl-drops, sheweth the wasting and dissolution of the Body, namely of the Loyns.

Hunur, like Gleet, or like Drests of Blood, or rotten Gall; it washeth Vice in the Midriff, or above, or beneath.

Blood sheweth Vice of the Liver, or of the Reins, or of the Bladder.

Gabel sheweth the Stone.

Hairs sheweth the dissolution of the Farnels of all the Body, especially the Reins.

Scaws and Bran, sheweth the thid Spice of Feverick incurable.

Sperm, that is to say, Mankind sheweth too much Lethey.

Dust, sheweth the Gout, or a Woman concived.

Eskes, the Privy-hardnes to be griseved.

Sedimen, that is to say, Clods in the ground of the Urin, or breaking upward.

The Circle, called Ippolas; that is to say, the Ground, and it hath most signification of all, and namely of the lower parts.

One, very Man's Body before principal Limbs; that is to say, soulet Limbs, small Limbs, nourishing Limbs, and gendring Limbs.

Soulet Limbs be the Brains, and all that are thereabout down to the Weland.

Small Limbs be the Heart and the Lungs, and all that be about them, betwixt the Weland and the Midriff.

Nourishing Limbs be the Liver, Mist, Gall, and Guts, and all that be about them, betwixt the Weland and the Midriff and the Reins.

Gen

Gendring Limbs, be the Reins, Bladder, Privy-hardeness, and the Limbs about for the Reins downward.

19. An A, B, C, whereby thou mayest know of what Planet every Man is born, his Fortune, and time of Death.

A. E. 1. I. S. 1. B. K. 2. D. R. 2. G. L. 3.
D. M. 4. C. D. 6. U. 2. T. 7. F. 8. P. 1. E. 9.

Divide this by 9 unto a hundred, and if 1 or 8 be over, then the Sun is his Planet; if 2 or 9 be over, then Venus is his Planet; if 3 be over, then he is of Mercurie; if 4 be over, then he is of the Moon; if 5 be over, then he is of Saturn; if 6 be over, then he is of Jupiter; if 7 be over, then he is of Mars.

Adam 31. Adren 1. Aldon 25. Nufos 12.

Benaster is in 9. Beicus 9. David 9.

Also here followeth another A, B, C, to know by, of what Sign in the Zodiack every Man is; that is to say, under what Sign he is born, and to which Sign he is most like. Also hereby thou maist know his Fortune, and the Moment in the which he will Die. Also hereby thou mayest know thy Fortune, and the Fortune of many Things, as Towns, Cities, and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 3. H. 20.
I. 10. K. 13. L. 42. M. 12. N. 22. O. 21. P. 21.
Q. 24. R. 27. S. 22. T. 91. U. 13. X. 20. Y. 20.
Z. 7.

If thou wilt know by this A, B, C, any Man, as is said before, take his Name, and his Mother's Name,

Name. And also if thou wilt know of any Town by this A, B, C, as it is said before, then take that Town's Name, and the Name of the City Jerusalem, for that is the Mother of all Towns, and then account the Letters of the Names by the number of this A, B, C, and when thou hast all done, divide this by 28, and if 1 or 2 be over, then that thou seek'st longest to the Weather, and if 3 or 4 or 5 be over, then that which thou seek'st longest to the Bull; and if 6 or 7 be over, then longeth it to the Twins; and if 8 or 9 be over, then longeth it to the Crab; and if 10, 11, or 12, then longeth it to the Lion; and if 13, 14, then longeth it to the Virgin; and if 15 or 16 be over, then longeth it to the Balance; and if 17, 18, or 19, then longeth it to the Sagittary; and if 21, 22 or 23, then longeth it to the Capricorn; and if 24 or 25, then longeth it to the Aquary; and if 26, 27, or 28, then longeth it to the Fish.

Another Alphabet.

DIVIDE any thing into seven by the proper name of those Letters, I will tell which of the seven it is, by the other Number divided by nine.

A	3	G	2	M	25	T	2
B	4	H	5	N	13	U	23
C	2	I	3	P	13	X	98
D	2	K	5	Q	15	Y	56
E	2	L	6	R	8	Z	58
F	4	M	25	S	13		

18. To

18. To know the Weather what shall be all the Year, after the Change of every Moon, by the prime days.

Sunday prime, dry weather.

Munday prime, moist weather.

Tuesday prime, cold and windy.

Wednesday prime, marvellous.

Thursday prime, fair and clear.

Friday prime, fair and foul.

Saturday prime, rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth :

Prime upon Hours and Minutes.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	21
F	12	4
G	13	40

Moreover thus reigneth the seven Planets : First reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, and then Luna. Saturn is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, and Luna on Monday : Saturn, Jupiter, Mars, Sol, and Mercury, is Masculine, that is

to say, Mankind: Venus and Luna are Feminine; that is to say, Womankind: Saturn, Mars, and Luna, are male Planets: Jupiter, Sol, and Venus, are good Planets: Mercury is changeable.

On Saturday, the first Hour after Midnight, reigneth Saturn, the second Hour Jupiter, the third Hour Mars, the fourth Hour Sol, the fifth Hour Venus, the sixth Hour Mercury, the seventh Hour Luna.

And then again Saturn the eighth Hour, and Jupiter the ninth Hour, Mars the tenth Hour, Sol the eleventh Hour, Venus the twelfth Hour, Mercury the thirteenth Hour, and Luna the fourteenth Hour.

Then again the third time, Saturn the fifteenth Hour, Jupiter the sixteenth Hour, Mars the seventeenth Hour, Sol the eighteenth Hour, Venus the nineteenth Hour, Mercury the twentieth Hour, and Luna the one and twentieth Hour.

And again the fourth time, Saturn the 22d Hour, Jupiter the 23d Hour, Mars the 24th Hour; and then beginneth Sol in the Hour after Midnight on Sunday, Venus the second Hour, Mercury the third Hour, Luna the fourth Hour, Saturn the fifth Hour, and so forth Hour by Hour, and Planet by Planet, in order as they stand each Planet to his own Day, reigneth moreover certainly the first Hour, the eighth Hour, the fifteenth Hour, and the 22d Hour, and so forth, every one after another; and next after that reigneth the Planet that is next in order, as thus, Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna.

¶ Of the Planets and their Hours.

20. Of the most best and profitablest Days that
be in the Year to let Blood.

In the beginning of March, that is to say, the
Sixth and the Tenth Day, thou shalt draw out
Blood out of thine Arm.

In the beginning of April, of the left Arm,
and that in the 11 day for thy sight. In the end
of May, of which Arm thou wilt, and that against
the Feaver; and if thou so doest, neither thou shalt
lose thy Sight, nor thou shalt have no Feavers how
long thou livest.

*Quot retinente vita & non sit Mortis imago
Si semper fuerint vivens morietur & infra.*

Good-hap	Mis-hap	Mis-hap
1	13	
2	14	24
3	16	26
4	17	23
5	18	27
6	8	10
7	20	

Collige per numeros aliquid cupus esse phantre
junga simulatum, feriaque diem.

A	3	B	15	R	4
B	6	L	21	S	29
C	12	M	10	T	28
D	20	N	22	U	4
E	26	O	29	X	3
F	25	P	14	Y	6
G	3	Q	16	Z	9
Sunday	13			Thursday	11
Munday	18			Friday	15
Tuesday	15				26
Wednesday	25				

Thus endeth the Sphear of Platon.

Whosoever on the seventh day of March is let blood in the right Arm, and on the eleventh day of April in the left Arm, he shall not lose the sight of his Eyes.

In the four or five last days of May, if both Arms be let blood, he shall have no Feavers.

Whosoever in the first day of each Month falleth in any Insanity, the third day ensuing is to be feared, which, if he pass, he shall escape till thirty days. Whoso falleth in the second day, though he be long sick, he shall be delivered. He that falleth in the third day, at next change shall be delivered. He that falleth sick in the fourth day, he shall be grieved to the twenty eighth day, which if he pass, he shall escape. He that falleth sick the fifth day, though he suffer greatly he shall escape. He that falleth the

sixth

Sixth day, though he seem to be healed, nevertheless in the fifth day of the other Month he shall be dead. He that falleth the seventh day with grief, he shall be delivered. He that falleth the eighth day, if he be not whole at the twelfth day, he shall be dead. He that falleth the ninth day, though it be with great grief, he shall escape. He that falleth on the tenth day, without doubt he shall be dead. He that falleth the eleventh day, he shall be delivered the next day. He that falleth the twelfth day, except he be delivered within two days, within fifteen he shall be dead. He that falleth the thirteenth day, till the eighteenth day he shall be sick, which, if he pass, he shall escape. He that falleth sick the fourteenth day, shall abide sick to the fifteenth day, and so he shall escape. He that falleth sick the sixteenth day, except he recover within eighteen days, he shall be dead. He that waxeth sick the fifteenth day, though he be grieved twenty four days, the twenty eighth day shall escape. He that waxeth sick the seventeenth day, he shall die the tenth of the next Month. He that waxeth sick the eighteenth day soon shall be healed. He that waxeth sick the nineteenth day, also shall escape. He that waxeth sick the twentieth day, in the fifth day he shall escape; but nevertheless in the Month following he shall be dead. He that waxeth sick the twenty first day, except he run into peril of death within ten days of the other Month, he shall be delivered. He that waxeth sick the twenty second day, except he run into peril of death within ten days

days of that other Month he shall be delivered; he that waxeth sick the twenty third day, though he with the grievousness of pain, in the other Month he shall be delivered. He that waxeth sick the twenty fourth day, in the twenty seventh day he shall be delivered, but nevertheless in the Month following he shall be dead. He that waxeth sick the twenty fifth day, though he suffer a little, nevertheless he shall escape. He that waxeth sick the twenty sixth day, though he suffer to the ou-
passing, nevertheless in that other Month he shall be delivered. He that falleth sick in the twenty seventh day, it menaceth Death. He that falleth sick in the twenty eighth day, it menaceth Death. He that falleth sick in the twenty ninth day, by little and little in that other Month, he shall be del-
ivered. He that falleth sick on the thirtieth day, it is a doubt whether he shall pass any of these. Also he that waxeth sick on the 31st day, whether he shall escape it is unknown.

51. Here followeth the Nature of the Twelve Signs.

Aries is hot and dry, of the nature of the Fire, and governs in the Head and Face of Man, and it is good for bleeding when the Moon is in it, save in the part it governeth and ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold, of the nature of Earth, and governeth the Neck, and the Knot under the Throat, and is evil for bleeding.

Gemini is evil for bleeding.

Gemini is hot and moist, of the nature of the Air, and governeth the Shoulders, the Arms and Hands, and is evil for bleeding.

Cancer is indifferent for bleeding.

Cancer is cold and moist, of the nature of Water, and governeth the Breast, the Stomach, and Milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for bleeding.

Leo is hot and dry, of the nature of Fire, and governeth the Back and the Sides, and is evil for blood-letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the Earth, and governeth the Womb, and the inward part; and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the Air, and governeth the Navel, the Reins, and the lower parts of the Womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of Water, and governeth the Members of Man, and is neither good nor bad for bleeding, but indifferent between both.

Sagittarius is good for bleeding.

Sagittarius is hot and dry, of the nature of Fire, and governeth the Thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus is cold and dry, of the nature of the

the Earth, and governeth the Knees, and is evill
for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of Air,
and governeth the Legs, and is neither good nor
well for bleeding,

Pisces is indifferent for bleeding.

Pisces is cold and moist, of the nature of Water,
and governeth the Feet, and is neither good nor
well for bleeding, but indifferent.

No Man ought to make incision, nor touch with
Iron the Members governed of any Sign, the
Day that the Moon is in it, for fear of the great
issuion of Blood that might happen,

Nor likewise when the Sun is in it, for the
great danger and peril that might follow thereof.

22. The Anatomy of Man's Body, with the Num-
ber of the Bones, which are in all Two hundred
forty eight.

In the top of the Head is a Bone that covereth
the Brain, the which Ptolomeus called the Ca-
pitall Bone. In the Scull be two Bones, which he
called Parietal, that holdeth the Brain close and
stedfast. And moze lower in the Brain, is a Bone
called the Crown of the Head; and on the one side
and on the other be two holes, within the which
is the Pallas or Roof-bone. In the part behind
the Head be four little Bones, to which the Chain
of the Neck holdeth. In the Nose be two Bones.
The Bones of the Thars above, be eleven, and
of the nether Jaw be two, above the opposite of
the Brain, there is one behind, named Collate-

ral. The Bones of the Teeth be thirty eight before, four above, and four underneath; sharp-edged for to cut the Morsels; and there is four sharp, two above, and two underneath, and are called Canines, for they be like Canines Teeth: After that are sixteen, that be as they were Hammers, in Grinding-teeth, for they chew and grind the Meat which is eaten; and there are four above on every side, and four underneath. And then the four Teeth of Sapience on every side of the Chaps, one above, and one underneath. In the Chin, from the Head downward are thirty Bones, called Knots or Joints. In the Breast before, be seven Bones, and on every side twelve Ribs. By the Neck, between the Head and Shoulders, are two Bones, named the Sheets, and the two Shoulder-blades: From the Shoulders to the Elbowes in each Arm, is a Bone called Aitor. From the Elbow to the Hand-bone, in every Arm, be two Bones that are called Cannes: In each Hand be eight Bones: Above the Palm be four Bones, which are called the Comb of the Hand. The Bones in the Finger in each Hand be fifteen, in every Finger three. At the end of the Ridge are the Buckle-bones, whereto are fastned the two Bones of the Thighs. In each Knee is a Bone called the Knee-plate. From the Knee to the foot in each Leg be four Bones, called Cannes or Marrow-bones. In each Foot is a Bone called the Ankle or Pin of the Foot; behind the Ankle is the Heel-bone in each Foot, the which is the lowest part of a Man; and above each Foot is a Bone, called

called the Hollow-bone. In the Plant of each Foot be four Bones, they are the Tombs of the Foot, in each of which are five Bones; the Bones of the Toes in each Foot are fourteen: Two Bones are before the Belly, soz to hold it stedfast with the two branches. Two Bones in the Head, behind the Ears, called Ocularis; we reckon not the tender Bones of the end of the Shoulders, nor of the Sides, nor of others little Crises and Speldets of Bones, soz they are comprehended in the number aforesaid.

23. The Use and Order of Phlebotomy, with the Names of the Veins, and where they rest.



THIS Vein in the midst of the Forehead would be letten Blood for the Ach and Pain of the Head, and for Feavers, Lethargy, and soz the Migrim in the Head.

L About the Ears, behind the two Eyes, the which

to let blood to give clear Understanding, and
Tecture of light Hearing, and for thick Breath, and
for doubt of Measelyc or Lepry.

In the Temple be two Veins, called the Arteries, for that they hear; which are let blood, for
to diminish and take away the great repletion
and abundance of Blood that is in the Brain, that
might annoy the Head and Eyes, and it is good
against the Gout, the Megrine, and divers other
Accidents that may come to the Head. Under the
Tongue are two Veins that are let blood for a sick-
ness called the Sequary, and against the Swel-
ling and Imposthume of the Throat, and against
the Squinancy, by the which a Man may die sud-
denly for default of such bleeding.

In the Neck are two Veins, called Originals,
for that they have the cause and abundance of all
the Blood that governeth the Body of Man, and
principally the Head: but they ought not to be let
Blood without the counsel of the Physician, and
this bleeding availeth much to the sickness of the
Lepry, when it cometh principally of the Blood.
The Vein of the Heart taken in the Arm, pro-
teth to take away Humours or evil Blood that
might hurt the Chamber of the Heart, and is good
for them that spit Blood, and that are short-winded,
by the which a Man may die suddenly for de-
fault of such bleeding. The Vein of the Liver
taken in the Arm, swageth the great heat of the
Body of Man, and holdeth the Body in health; and
this bleeding is profitable also against the yellow
Eyes and Imposthumes of the Liver, and against

the Pulse, whereof a Man may die, for default
of such bleeding.

Between the Master-finger and the Leech-sin-
ger, to let blood, helpeth the Dolours that come in
the Stomach and Side, as Boches, Impostumes,
and divers other Accidents that may come to
these places, by great abundance of Blood and Hu-
mours.

In the Sides between the Thomb and the Branch
are two Veins, of the which that of the right side
is let blood for the Dropie, and that of the left
side for every Sickness that cometh about the
Milt; and they should bleed according to the san-
guiness or leanness of the Party: take good heed at
four Fingers near the Incision; and they ought
not to make such bleeding without the Counsel of
the Physician.

In every Foot be thre Veins, of the which thre,
one is under the Ankle of the Foot, named Sophon,
the which is to let blood, for to allwage and put
out divers Humours, as Boches and Impo-
stumes that cometh about the Groins; and profiteth
much to Women, to cause the Menstruosity to de-
scend and delay the Hemorrhoides that cometh in the
Secret Places, and other like.

Between the Wrests of the Feet, and the great
Toe, is a Vein, the which is let blood for divers
Sickneses and Inconveniences; as the Pestilence,
that taketh a person suddainly, by the great su-
per-abundance of Humor; and this bleeding must
be made within a natural Day; that is to say, with-
in 24 Hours after the Sickness is taken of the

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Patient; and before that the Feaver came in him, and his bleeding ought to be done according to the Corpulence of the Patient.

In the Anges of the Eyes be two Veins, the which be let blood for the Redness of the Eye, or Glare, or that runneth continually, and for divers other Sicknesse that may happen and come by other great abundance of Humours and Blood.

In the Vein at the end of the Nose is made bleeding, the which is good for a red pimpled face, red Drops, Pustles, small Scabs, and other Inventions of the Heart, that may come therein by too great Repletion and abundance of Blood and humours, and it availeth much against the pimpled Noses, and other such Sicknesse.

In the Mouth in the Gums be four Veins; that is to say, two above and two beneath, the which be let blood for Chouling and Cancer in the Mouth, and for Tooth-ach.

Between the Lip and Chin is a Vein that is to let blood, to give amendment unto them that have an evil Breath.

In each Arm are four Veins, of the which the Vein of the Head is the highest, the second next is from the Heart, the third is the Liver, and the fourth is from the Milt, otherwise called the low Liver-Vein.

The Vein in the Head taken in the Arm, ought to bleed, so to take away the great repletion and abundance of Blood that may annoy the Head, the Eyes, and the Brain, and availeth greatly for changeable Heats and swelling Faces, and red

and for divers other sicknesses that may fall and come by great abundance of Blood.

The Vein of the Milt, otherwise called the Low-vein, would bleed against Feavers, tertians, and quartans, and it ought to be made a wide end less deep Wound than in any other Vein, for fear of Wind that it may gather; and for a more inconveniency, for fear of a Sinew that is under it, that is called the Lizard.

In each Hand be these Veins, whereof that above the Thunck ought to bleed, to take away the great heat of the Visage, and for much thick Blood and humours that be in the Head, and this Vein deleyeth more than that of the Arm.

Between the little Finger and the leach Finger, letting of Blood greatly availeth against all Feavers, tertians, and quartans, and against the Flames, and divers other lettings, that come to the Paps and Milt.

In the Thigh is a Vein, of the which bleeding availeth against pain of the Gentials, for to put out of Man's body humours that are in the Groins.

The Vein that is under the Ankle of the Foot without, is named Sciot, of the which bleeding is much worth against the Pains of the Flanks, and for to make, avold, and issue divers humours, which would gather in the said place; and it availeth greatly to妇men to restrain their Menstruosity, when they have too great abundance.

24. Of the Year, with the Growth of Things.

There be in the Year four Quarters, the which are named thus: Ver, Hyeme, Astus, and

Aeumnus: These are the four Seasons in the Year. Prime time is the Spring of the Year, containing February, March, and April. In these three Months every green thing growing beginneth to bud and flourish.

Then cometh Summer, as May, June, and July, and in these three Months, every Herb, Grain, and Tree, is in his most strength and beauty, and then the Sun is at the highest. Next cometh Autumn, and August, September, and October, wherein all fruits wax ripe, and are gathered and hewed.

Then cometh November, December, and January, and these three Months be in the Winter; that time the Sun is at the lowest, and is of little profit. We Astronomers say, that the Age of Man is Threescore and twelve Years, and that we liken but one whole Year; for ehemore we take six Years for every Month; as January, or February, and so forth: for as the Year changeth by the twelve Months, into twelve divers manners, so doth Man change himself twelve times in his Life, by twelve Ages, and every six times six maketh thirty six, and then Man is at the best, also the highest; and twelve times six maketh threescore and twelve, and that is the Age of Man. Thus you may count and reckon for every Month six Years, or else it may be understood by the four Quarters and Seasons of the Year, so Man is divided into four Parts, as to Youth, Strength, Wisdom, and Age. He is to be eighteen Years Young, eighteen Years Strong,

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fourteyn Years in Wisedom, and the fourthe eightye
Years to grow to the full age of threescore and
fourye.

12. The Change of Man twelve times, according
to the Months.

HE must take the first Six Years for January,
the which is of no Virtue nor Strength, in
this Reason nothing on the Earth groweth. So
man after that he is born, till he be Six Years of age,
can do little or no Wit, Strength or Cunning, and
can do little or nothing that cometh to any profit.

Then cometh February, and then the Days
lengthen, and the Sun is more hotter; then the
Fields begin to wax green. So the other six Years,
will be come to twelve, the Child beginneth to grow
wiser, and is apt to learn such things as is taught
him.

Then cometh the Month of March, in which
the Labourer soweth the Earth, and planteth
Trees, and edifieth Housys. The Child in these
Years waxeth big to learn Doctrine and Science,
and is fair and pleasant and loving, for then he
is thirteen Years of age.

Then cometh April, that the Earth and the
Fields are covered with green Flowers, and in
this Month Goodnes enteare abundantly.

Then cometh the young Man to gather sweet
Fruit of Hardines; but then bewaise that cold
Winters and Storms of Wicles beat me downe the
Fruit of good Manners that shalld bring a Spake
of me, for then he is twenes and three score and
fourye.

Then cometh May, that is both faire and pleasant; for then Birds sing in Woods and Forrests Night and Day; the Sun shineth hot: then Man is most lusty, mighty, and of proper strength, and seeketh Plays, Spors, and manly Pastimes, for then he is full thicke Years of age.

Then cometh June, and then the Sun is at the highest in his Meridional; he may ascend no higher in his station. His glimmering golden Beams ripeneth the Corn; and then Man is thirty six Years, he may ascend no more, for then Nature hath given them Courage and Strength at the full, and ripeneth the Seeds of perfect Understanding.

Then cometh July, that Fruites be set on sunning, and our Corn hardning: but then the Sun beginneth a little to descend downward. So the Man goeth from Youth towards Age, and beginneth so to acquaint him with Sadness, for then he cometh to forty two Years of age.

After that cometh August; then we gather in our Corn, and also the Fruites of the Earth, and then Man doth his diligence to gather so to lind himself, to mainntain his Wise, Children, and Household, when Age cometh on him; and then after that six Years, he is forty eight Years of age.

Then cometh September, that Wines be made, and the Fruites of the Trees be gathered; and therewithal he doth freshly begin to garnish his house, and make provision of needful Things so to live with in Winter, which draweth very near, and then Man is in his most sedlasse and covetous

Estate, prosperous in Wisdom, purposing to gather and keep as much as shall be sufficient for him in his age, when he may gather no more; and then he is fifty four Years of age.

Then cometh October, when all is gathered, both Corn and other manner of Fruits; also the Labourers plow and sow new Seed in the Earth for the Year to come. And then he that nought soweth, nought gathereth: and then in these six Years a Man shall take himself unto God, for to do Penance and good Works, and then the Benefits the Year after his death, he may gather and have Spiritual Profit: and then Man is fully the term of threescore Years.

Then cometh November, that the days be very short, and the Sun in a manner giveth but little heat, and the Trees lose their Leaves; the Fields that were green, look hoary and gray: then all manner of Herbs are hid in the Ground, and then appeareth no Flower, and Winter is come, that the Man hath understanding of Age, and hath lost his kindly heat and strength; his Teeth begin to rot and fail him, and then hath he little hope of long Life, but desireth to come to the Life Everlasting: and these six maketh him threescore and six Years of age.

Last of all cometh December, full of Cold, with Frost and Snow, with great Winds and stormy Weather, that a Man cannot labour; the Sun is then at the lowest, the Trees and the Earth are hid in the Snow, then it is good to hold them near the Fire, and to spend the Goods that they got in

in the Summer. For then Men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he loseth his perfect Understanding; and his Peirs desire his Death: and these six Years maketh him full threescore and twelve Years, and if he live any longer, it is by his good guiding and dyping in his Youth; howbeit it is possible that a Man may live till he be an hundred Years of age, but there be few that live so long.

26. The Rutter of the Distances of Harbours and Havens, and other Parts of the World.



THE Compass of England round about, is
4390 miles.
Venice doth stand from Flanders, East and by
South, 80 m.
And the next Course by Sea from Flanders to
Jaff,

From Jaff is this from Sluse to Calais,	70 m.
From Calais to Buchesse,	80 m.
From Buchesse to Lezard,	260 m.
From Lezard to Cape Fenester,	650 m.
From Cape Fenester to Lisbon,	283 m.
From Lisbon to Cape Saint Vincent to the Straights,	240 m.
From the Straights of Gibralter unto the Isle of Sardine,	110 m.
From Malsitana in Sardine to Inalta, is	460 m.
From Inalta, the Course of Saragora and Sicil, to sail to Jaff in Surrey,	1800 m.
From Jaff the Basse, to Cyre, to the Castle Roge,	200 m.
From Castle Roge to Rhodes,	100 m.
From Rhodes to Candy,	250 m.
From Candy to Modon,	300 m.
From Modon to Corsue,	300 m.
From Corsue to Venice,	800 m.

THE length of the Coasts of Surrey, of the Sea-coasts, is from the Gulf of Ermony to the Gulf Dalarze, next the South and by West, from Luraria to Ryse, 65 m. That is to understand, from Lazaria in Ermony to Soldin, that cometh from the River coming to Antioch, 70 m. And from Soldin to the Port of Lycha, next unto the South, 100 m. From Lycha to the Port of the South, 50 m. From Torosa to the Port of Tripol, South, 50 m.

From

m. from Berpet to Acres, South and by West,	
m.	70 m.
m. from Acres to Port Jaffe, South and by West,	
m.	70 m.
m. from Port Jaffe to Port Delaraza, South, 130 m.	
th. from Damiat to Sariza in Surrey, to Damiat in	
m. Egypt, 180 m.	
of from Damiat to Babylon, Alchare, 80 m.	
m. from Damiat to Alexandria, 110 m.	
m.	

The length of Marre Major, is from the Gulf of St. George in the midle of the Gulf that is betwixt Trapezond Lenostopoly, to the Port Messembre, West from St. George, 1060 m. The breadth of the West end, is from the Bass St. George of Constantinople upon the River Danubius, next the North from St. George Bass, 560 m.

F	ROM Pero to Caffa in Tartary, North-east;
	600 m.
to	From Caffa to the Straights of Tane, North-east,
est,	100 m.
m.	The Gulf of Tane is about 600 m.
ony	The Cape of Caffa is about 600 m.
ing	From the Head of Tane to Sanostopoly, 4 m.
m.	From Sanostopoly to Trapezond, by West, 250 m.
nto	From Trapezond to Synopia, next to the South, 430 m.
m.	From Synopia to Pero, next to the West, South-West, 130 m.
om	From

From Pero to Messamber, next the North-west,	230 m.
From Messamber to Manchro, North, North-east,	160 m.
From Manchro Castro to Danobia, North-east,	230 m.
From Danobia to the Straights of Cessa, next the East,	200 m.

The Compass of the Islands.

The Isle of Cyprus is about	500 m.
The Isle of Rhodes is about	180 m.
The Isle of Lange is about	80 m.
The Isle Nerge Pont is about	300 m.
The Isle of Cicilia is about	737 m.
The Isle of Sardine is about	700 m.
The Isle of Great Britain is about	2000 m.
The Isle of Ireland is about	1700 m.
The Principality of Marre is about	700 m.

Thus endeth the Ritter of the Distance from
one Port or Country to another.

27. Of the Axle-tree and Poles.

The Diameter of the World is called his Axle-tree, whereabout he moveth, and the Ends of the Axle-tree are called the Poles of the World, of whom one is called the North-Pole, and the other the South-Pole. The Northern is he that is always seen in our Habitations; and the South-

southern, is that which is never seen abohe our horizion. And there are certain places on Earth,



whereas the Pole that is ever in our sight, cannot be seen wth them that dwell there: and the other Pole which is ever out of our sight, is in sight to them. Again, there is a place on Earth where both the Poles have like situation in the horizou.

28. Of the Circle of the Sphear.

Some of the Circles of the Sphear be parallels, some oblique, some others go cross over the Poles. The Parallels are they that hath the same Poles as the World hath: and there be five Parallel Circles, the Arctick, the Cestinal, Tropicall, the Equinoctial. The Arctick Circle is even the greatest of all those Circles that we have continually in sight, and he scarcely toucheth the

the Horizon in the West, and is altogether presented above the Earth.

And all the Stars that are included in this Circle neither rise nor set, but a Man shall espie them all the Nighe long keep their course round about the Pole. And that Circle in our Habitation is drawn of the farthest Foot Ursa Major. The Equival Circle most Northward of all the Circles that be made of the Sun, whom when the Sun comberth into, he turneth back from his Summer Circuit; then is the longest Day of all the Year, and the shortest Night; and after the Summers return, the Sun shall not be perceived to progress any farther toward the North, but rather to recoil to the contrary parts of the World, wherefore in Grecce this Circle is called Tropocos; the Equinoctial Circle is the most greatest of all the five Parallel Circles, and is so parted by the Horizon, that the one half Circle is above the Earth, the other half Circle lyeth under the Horizon. The Sun being in his Circle, causeth two Equinoctials, the one in the Spring, and the other in the Harvest. The Equinoctial Tropick is a Circle most South of all the Circles, that by the moving of the World be described of the Sun; which when the Sun is once entred into, he returneth back from his Winters Progress, then is the longest Night and the shortest Day in all the Year. And beyond this Winters Mark, the Sun progresseth never so whir further, but goeth into the other Coasts of the World: wherefore this Circle is also named the Tropick.

Trevicos, as who to say, returnable. The Antartick Circle is equal in quantity and distance with the Arctic Circle, and toucheth the Horizon in one Point, and his Course is altogether underneath the Earth, and the Stars that be placed in this, are always invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropick, and the least (I mean in our habitation) are the Arcticks: and these Circles must be understood without dread, and be reasoned of according to the situation of the Stars, and by the beholding of the Dioptra, and but supposed only in our imagination: for there is no Circle seen in all the Heaven, but only Galaxais: As for all the rest, they be conceived by imagination.

29. The Reason why that five Parallel Circles
are only in the Sphear.

Five Parallel Circles alone are wont to be described in the Sphear, not because there be no more Parallels than those in all the World; for the Sun maketh every Day one Parallel Circle equally distant to the Equinoctial (which may be well perceived) with the turning of the World; insomuch, that 128 Parallel Circles are twice described of the Sun between the Tropic, for so many Days within the other two returns, and all the Stars are daily carried within round about in the Parallel Circles; howbeit none of them cannot be set out in the Sphera, and though they be profitable in divers things in

in Astrology, yet it is impossible that the Stars may be described in the Sphere, without all the parallel Circles, or that the Magnitude of Day and Nights may be precisely found out without the small Parallels. But inasmuch as they be not deemed to be so necessary for the first Introduction of Astrology, they are left out of the Sphere. But the five parallel Circles for certain special Instructions are exhibited. The Arctic Circle severeth the Stars, which we ever see, the Equival Tropick containeth the going back of the Sun, and it is the fothermost part of the Progress in the North, and the Equinoctial Circle containeth the Equinoxials, and the Brumal Tropick is the fothermost point of the way of the Sun toward the South, and it is even the mark of the Winter return. The Antartick Circle determineth the Stars whom we cannot see. And seeing that they are very expedient for the Introduction into Astrology, they be right worthy to take room in the Sphere. .

30. Of the five great Circles, of the Appearance and Non-appearance of them

Also the said five parallel Circles, the Arctic Circle appeareth altogether above the Earth, and the Equival Tropick Circle is divided into two parts of the Horizon, whereof the greater part is above the Earth, and the lesser lieth underneath it. Neither is this Tropick Circle equally divided of the Horizon in every Town,

and Country, but according to the bariety of the Regions, it hath diversity of uprising; and the Equinoctial Circle is more equally divided in the Horizon to them that dwell nearer the South than we do. And further, there is a Place where the Equinoctial Tropicke is wholly above the Earth, and unto them that dwell nearer unto the South than we, the Equinoctial Tropicke is more unevenly parned in our Horizon. Furthermore, there is a Coast (but South from us) wherein the Tropicke Circle is equally divided of the Horizon. But in our Habitation, the Equinoctial Tropicke is so divided of the Horizon, that the whole Circle being divided into eight parts, five parts shall be above the Earth, and three under the Earth. And indeed it seemeth that Aratus meant this Climate, whenas he wrote his Book of Phelomenon: whereas he, speaking of the Equinoctial Tropicke Circle, saith on this wise;

When the Circle is divided into eight parts,
even just
Five parts above the Earth, and three under-
neath, remains needs must,
The restless Sun, in Summer hot, from this
returneth back.

And so of this division it followeth, the Day to
be of fifteen Equinoctial Hours, and the Night of
the Equinoctial Hours long: And in the Horizon
of Rhodes, the Equinoctial Tropicke is so divided of
the Horizon, that the whole Circle being divi-

ded into eighteen parts, there shall appear twenty nine Divisions above the Horizon, and nineteen under the Earth; by which Division it appear eth that the longest Day in the Rhodes hath but fourteen Equinoctial Hours in it, and the right nine Equinoctial Hours, with two half Hours more beside. The Equinoctial Circle in every Habitation is so divided in the middi by the Horizon, that the one half Circle is underneath the Earth, and the other half Circle above the Earth. And this is the cause that the Equinoctials happen alway in the Circle: The Sidurnal Tropical Circle is so divided of the Horizon, that the lesser part shall be above the Earth, and the greater part under the Earth; and the unequallity of Divisions, hath even the diversity in all Climates, as it is supposed to be in the Estival Tropicall Circle: and by this means the Divisions of both the Tropical Circles be precisely correspondent each to other; by reason whereof the longest Day is of one length with the longest Night, and the shortest Day equal with the shortest Night. The Antartick Circle lyeth everywhie under the Horizon.

31. Of the Bigness of the Five Parallel Circles.

But of the said five parallel Circles, some keepe the same bigness throughout all the world, and of some the bigness is altered by reason of the Climates, so that some Circles be bigger than other, and some lesser than other. The Tropicall Circles and the Equinoctial do no wober alter their Quantities, but the Arcticks vary
bigg 1

bigness, for somewhere they appear bigger, and somewhere lesser. So unto the northward dwellers the Artick Circles seem bigger, the pole being raised on high; the Artick Circle touching the horizon, must needs also appear bigger and bigger continually; and unto them that dwell further North, sometime the Equival Tropick shall encrease the Artick Circle, so that the Equival Circle and the Artick also meet together, and be taken but instead of one. And in places that be yet further North, the Artick Circles shall appear greater than the Equival Tropick-Circle: but there is a place so far North, where the Pole appeareth over-head, and the Artick Circle serveth for the horizon, and remaineth with it in the moving of the World, and it is as wide as the Equinoctial; insomuch that the three Circles (to say) the Artick, the Equinoctial, and the Horizon, be placed in one order and situation. Again, to them that dwell more South, the Poles appear more lower, and the Artick Circles lesser. Yet again, there is a place being South, in respect of us, which lyeth under the Equinoctial, when the Poles be under the horizon, and the Artick Circle are altogether gone; so that of the five Parallel Circles, there remain but three Circles, that is, the two Tropicks and the Equinoctial.

32. Of the Number of the Parallel.

FOR all these Speeches, it is not to be thought that there continuall be parallels alwayes, but so many to be imagined for our habitation's sake; for in some positions shal be but three Parallels

only, and there be Inhabitants on Earth, where
the Estival Tropick-Circle is the Horizon, and
even for the Tropick Circle is the second taken,
which is called the Habitation under the Pole.
The third Habitation, of whoni we speake a little
before, which is named the Habitation under the
Equinoctial.

33. Of the Order of the Five Parallel Circles.

The Order of the five Parallel Circles is not
every where the same, but in our Habitation,
the first shall be called the Arctick, the second the
Estival Tropick, the third the Equinoctial, the
fourth the Brumal, the fiftieth the Antarctic; but
to them that dwell more North than we, some-
time the first is accounted as the Estival Tropick,
the second as the Arctick, the third as the Equi-
noctial, the fourth as the Antarctic, the fiftieth as
the Brumal Tropick; and because the Arctick
Circle is wider than the Equinoctial, the same or-
der must needs be observed.

34. Of the Powers of the Five Parallels.

Likewise, neither are the Powers of the same
five Parallel Circles alſke. For the Circle
that is our Estival Tropick, is to them that dwell
in a contrary Habitation the Brumal Tropick.
Contrariwise, that whiche unto them is the Eſti-
val Tropick Circle, is the Brumal Tropick unto
us; but ſuch as dwell under the Equinoctial,
when thare Circles be in power Estival Tropicks
unto them; I mean them that dwell ſouth under
the course of the Sun; for in conſerting one to
another, that whiche in the Equinoctial with us shall
be

to the Equinoctial Tropick Circle. And both the Tropicks shall be Equinotials: So then the Equinoctial Tropick Circle may be said by Nature universal to all the World over, which is next to the Habitation. Therefore unto them that dwell under the Equinoctial, the Equinoctial it self serveth for the Equinoctial Tropick, as wherein the Sun hath his course directly over their Head, and all the parallel Circles shall take the room of the Equinoctial, being divided by equal Divisions is the Horizon.

35. Of the Space between the Parallels.

Neither the Spaces of the Circles one from the other do remain in the same throughout all Habitacions, but after the description of the Spheres they are discusseth on this sort: Let any Meridian be divided into sixty parts, the Arctick shall be divided from the Pole sixty six parts off; and the same on the other side shall be sixty & six parts distant from the Equinoctial, and the Equinoctial shall be from either of the Poles sixty four Divisions off. The Brumal Tropick Circle standeth from the Antartick sixty five parts off: Neither have these Circles the same distance between them in every Town and Country: but the Tropicks in every Declination shall have even the like space from the Equinoctial, yet have not the Tropicks equal space from the Arcticks at every Horizon; but in some place less, and in some place more distant.

Likewise the Arcticks have not in every Declination one certain space from the Poles, but

somewhere less, and somewhere more. All the
Sphears be made for the Horizon of Greece.

36. Of the Colours.

There are Circles that go cross over-thwart
the Poles, which of some Men are called
Colours, and they be so framed, that they contain
with their Circuit the Poles of the World, and be
called Colours, by reason of those portions of them
that are not seen. And for other Circles, they be
seen whole, the World moving round about. And
there are certain parts of the Colours invisible;
even those parts that from the Antartick lye hid
under the Horizon: and these Circles be signed
by the Tropical Points, and then divided into two
equal parts of the Circles that passeth through the
midst of the Zodiack.

37. Of the Zodiack.

The Circle of the Twelue Signs is Oblique,
and is compounded of three Parallel Circles,
of whom two are said to shew the breadth of the
Zodiack: and one is called passing through the
middest Signs: thus toucheth he the two equal
Circles and Parallels, the Equinoctial Tropick in the
first Degree of Cancer, and the Aequinoctial Tropick
in the first Degree of Capricorn. The breadth
of the Zodiack is twelve Degrees. This Circle
is called Oblique, because he passeth over the Pa-
rallels away.

38. Of the Horizon.

The Horizon is a Circle that diuideth part of
the World, seen from the part that cannot be
seen;

seen; so he diuideth the whole Sphēar of the World into two parts, even that he leaveth the one half Sphēar above the Earth, and the other half Sphēar underneath the Earth. And there be two Horizons, one sensible, the other imagined by understanding; the sensible Horizon is that whiche of our sight is limited at the uttermost of our knowing. So that this Diameter is not passing a thousand Furlongs even throughout. The Horizon that is imagined by understanding, is for the speculation of the Sphēar of the fixed Stars, and he diuideth the whole World into two parts. Wherefore there is not the same Horizon throughout every Habitation and Town, but to a Man's wisiung, he remainteth the same for the space of four hundred Furlongs almost. So that the length of the Days, the Climates, and all the Appearances remain the same still, but with the more number of Furlongs: For the diversity of the Habitation, the Horizon, the Climate, yea, and all the Appearances shall vary; so then Change and Habitation must needs happen in going Southward or Northward beyond four hundred Furlongs. And they that dwell in one Parallel, for every exceeding great Number have a new Horizon, but they keep the same Climate, and all the Appearances: Likewise the Beginning and Ending of Days, change not all the self-same time to all that dwell in the same Parallel. But after very rare curiositie, the least moving in the World either up thither, even for every point the Horizon is changed, the Climme and the Appearances do

•bacy. The Horizon in the Spheras not after the manner described, for all the other Circles are carried together from East to West with the moving of the World, and the Horizon is immovable by his own nature, as long as he keepeth the same situation. And so if the Horizon were set out in Spheras when they should be turned about, he might so happen to move, and sometime to be over-head, and that were a thing most inconvenient and farrhest out of reason in Sphæramitter; yet for all that there may be a place assigned for the Circle Galaxias is left out in many Spheras, and it is one of the greatest Circles; and they be called the greatest Circles which have the same Center which the Sphæra hath. And there be seven of the greatest Circles, the Equinoctial, the Zodiac, that which goeth through the midst of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the Circle Galaxias.

39. Of the Five Zones.

The outward fashion of the Earth is spherical, and divided into five Zones, of whom, two which are above the Poles, are called the Cold Zones, because they be very far from under the Course of the Sun, and be little inhabited by reason of the great cold; and their Compass is from the Arctic to the Poles-ward: and the Zones that be next unto them, because they be measurely situate towards the Course of the Sun, be called temperate, and above in the Firmament upon the Tropic and Arctick Circles,

between whom they lye. Now the Meridien Circle, which among the four laid Circles is middlemost, for that it lieth under the way of the Sun, is named the Hor, and it is divided of the Equinoctial of the Earth into two, which lyeth all about under the horizon, in the frame of the Sphare.

40. Of the Meridian Circle.

The Meridian is a Circle that goeth through the Poles of the World, and through the Point that is just over our Head. In whom, when the Sun is come to, he causeth Mid-day and Mid-night; and this Circle is also immovable in the World, as long as the self-same situation is kept in all moving of the World. Neither is this Circle drawn in a Sphare that he painted with Stars, because he is immovable and receiveth no mutation, but is Man's conjecture by Mist; for there hundred Furlongs almost, the Meridian abideth the same, but after a more better exact imagination, so; every step, either East or West, maketh another Meridian; but go North or South, even ten thousand Furlongs, and the same Meridian shall serve.

41. Of the Circle Galaxias.

The Circle Galaxias, is Oblique also, and goeth over the Tropicks away, and it is of the substance of the Clouds, and the only visible Circle in the Heavens, neither is it certain what breadth it is of, for it is narrower in one place than in another, and for that cause under the Equinoctial of the World. But on the two extreme

perate Zones, one is inhabited of them that be in our habitation, being in length nigh an hundred thousand furlongs, and in breadth about half the same.

42. Of the Celestial Signs, with their Stars.

The Signs that be blazed with Stars, are divided into thre parts; some of them be placed in the Circle of the Zodiac: Some be called Northern, and some be called Southern; and they that be struate in the Circle of the Zodiac, be twelve Beasts, whose Names we have declared in another place, in which twelde Beasts theri are divers Stars, which, for certain notable Marks espied in them, habz taken their proper Names: For the fixed Stars that be in the Back of Taurus, be called Pleiads, and the Stars that be placed in the Head of Taurus, be six in number, and are called Hyades; and the Stars that stand before the feet of Gemini, are called Propus; and the Cloud-like Substance that is in Cancer, is called Preselepe; and the two Stars that stand nigh Preselepe, are called Asini; and the bright Star that is in the Heart of Leo, (according to the name of his place) is the Lyon's Heart, and it is called of some Men the Royal Star; so that they that are born under it, are thought to have a Royal Nativity. The fair Star that sticketh at the finger's end of the left hand of Virgo, is called the Spike: But the little Star that is fastned by the right wing of Virgo, is named Prodigettes. And the four Stars that be at the right hand's end of Aquarius, call'd Ultia. The Stars

Stars that be spread one after another behind Pisces's Tail, ore called the Lines. And in the South-Line there are nine Stars, and in the North-Line five. The bright Star, that is seen in the Lines-end, is called Nodus. So many are counted for the Northern, as be set betwixt the Zodiack and the North: And they be these, Ursa Major, Ursa Minor, and Draco that lyeth betwixt both Ursas, Arctophylax, Corona, Engonasin, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphin, Protomo Hyppy, the Hoyle that sandeth by Hypacos, Chephens, Cassiopei, Andromeda, Perseus, Auriga, Deltoton; and he that was killid of Callimachus, Bernick's Welt. Again, there be other Stars, who for certain plain appearances that they have in them, had their name given them. For the notable Stars that lyeth about the mid-thanks of the Arctophilar, is called Arcturus: And the shining Star that is set by the Harp, even by the Name of the whole Sign, is called the Harp; and the Stars that be at the top of Perseus's left-hand, are named the Gorgones, and the thicke small Stars that are espied at the right-hand's point of Perseus, make as it were a Syche. And the clear Star that is set in the lefe shoulder of the Dryver, is called the Goat; but the two little Stars that be at the uttermost of his hand, be called the Kids. And all those be Southern Signs, that lye on the South-side of the Zodiack; and their Names be these, Orion, the Centaurus, the Beast that Centaurus holdeth in his hand, Thyrslus,

locus, when Centaurus shineth before the Sun-set, the southern Fish, the Whale, the Water pour-
eth off Aquarius, the Flood of Orion, the South
Crown, whiche of some is called Uraniscats, the
Road that is by Hipparchus. And aga' n, in
these there be certain Stars that have taken their
proper Names: for the bright Star that is in
Prokyon, is called Prokyon; and the glistering
Star that is in the Dog's Mouth, so that she is
thought to cause more serpent heat, is called the
Dog, even by the Name of the whole Sign. The
Star that shineth in the top of the Star of Argo,
is named Canopus; and this is seldom seen in
the Roads, except it be from high places: but in
Alexandria she is not seen at all, where the fourth
part of the Sign doth scantily appear above the
Horizon.

43. Of the Twelve Winds, with their Names and Properties.

The Wind is an Erlation hot and dry, en-
gendred in the inner parts and hollowness of
the Earth, whiche when it hath issue, and cometh
forth, it moveth adelong about the Earth, and is
called the Wind. And there be twelve of them,
which old Mariners had in use, of whom four be
called Cardinals.



The first principal Wind.

Auster, the Meridional or South-wind, hot and moist Air, or likened to the Air, sanguine, full of Lightning, and maketh or causeth great Rain, he pouereth large Clouds, and engendreth Pestilence and much Sickness; Auster Africus his first Collateral or Side-wind also, he causeth Sickness and Rain; his second Collateral is called Auto Austra, airy, he provoketh Clouds and Sickness.

The second principal Wind.

The fourth Wind, and the second Cardinal, is Septentronarius, contrary or positive to the West, cold and dry, Melancholic, compared to the Earth; he putteth away Rain, he causeth Cold, and dryeth and conserveth Health, and harretteth the Flow-

Flowers and Frules of the Earth: his Collaterals, the first is Aquilo, frosty and dry, earthy, without Rain, and hurteh the Flowers. Circus his second Collateral, earthy, cold and dry, causeth round, or hurl-wind, thick Snow and Winds.

The Third Cardinal Sign.

From the rising of the Equinoctial that is in the East, bloweth Subsolanus, the third Cardinal Wind, Iren, hot and dry, choleric, temperate, sweet, pure, subtil or thin, he nourisheth Clouds, he conserueth Bodies in health, and bringeth forth Flowers, Hellefrontus Collateral, solstitial and Estive, summery, dryeth all things.

The Fourth Cardinal Wind.

Last of all, in the going down of the Equator, that is, the West bloweth Favonius, cold and moist, watry, segmatisck, which resolveth and loseth cold, laboureth and bringeth forth flowers; he causeth Rain, Thunder and Dickness; his Collaterals Africus and Corus, have the same Nature and Properties.

44. Strange Wonders most worthy of Note.

In the Country of Cicilia, as the worthy Cosmographer Pomponius Mela reporteth, in the innermost places, there is a Province of great renown, for the disconfiture of the Persians by Alexander, and the flight of Danarius; at that time having in it a famous City, called Iloss, whereof the Bay is named the Bay of Iloss, but now having not so much as a little Town. Far from thence lyeth the Forland Amanoldes, between the Rivers Pyramus and Cydnus, Pyramus being the

the nearer to Mys, returned by Mailon and Cydnus, runneth out beyond through Tarsus. Then is there a City possessed of old time by the Rhodians and Argives, and afterward, at the appointment of Pompey, called Solos; by Pyrates, now Pompeyopolis.

Hard by, on a little Hill, is the Tomb of the Poet Aratus, woxthy to be spoken of, because it is unknown, why Stones are cast into it do leap about: Not far from thence is the Town of Cyrcus, environed with a small Balk to the firm Land.

Above it is a Cave, named Gorcas, of singular nature and far more excellent than may with ease be described: For gaping with a wide Mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great heighth, as it were of ten Furlongs; then going deep down, and the farther the larger; it is green round about with budding Trees, and calleth it self into a round Vault, on both sides full of Woods, so marvellous and beautiful, that at the first it amazeth the minds of them that come into it, and maketh them think they have never seen enough of it. There is but one going down into it, narrow and rough, of a Mile and a half long, by pleasant Shadows and Coverts of Wood, yielding a certain rude Noise, with Rivers trickling on either Hand. When ye come to the bottom, there again openeth another Cave, woxthy to be spoken of for other things. It makereth the enterers into it afraid with the din of Timbrels, which calleth a ghastly and great Ratling within,

ster-

afterward being a terrible Maelstrom : and anon, the further ye go, making worse, it leadeth forth so dark aduentures, quicke out of sight, and carrieth them deep, as it were into a Mine, where a mighty Rider riding with a great Breast, with but only shew it self, and when it hath quipte glo-
lently a while in a shrowd Chamber, looking down again, it is no more seen. **M**aelstrom is a wide
space, more horrable than any man may pierce
into, and therfore it is unknowne. It is alio-
gether stately, and undoubtely habyn and worthye, and
also belived to be inhabited by Gods. Every thing
presenteth a statelness, and setteth out in self with
a certain majestie.

There is another beyond, which they call Ty-
pho's Cave, which is a narrow Mouth, and (as
they that have tried it do report) very low, and
therfore dimmed with continual darkness, and
not easie to be sought out : **H**olmes because it
was sometime the Chamber of the Deane Typho,
and because it was out of hand held by such things
as were let down into it, it is wonderfull to be informed
of the Manire thereof, and for the Vale that
is reported of it. Beyond that are two Countries,
that is to say, Sarpedon, somwhat the regions of
King Sarpedon's Banlie, and Armenia, which
parteth Cilicia from Pamphilia, and moreover again
Caledris and Natidos. **C**elone is a town situated
by the Samians, wherof Celodri, is adiacent to
Sarpedon.

F I N I S H

THE
Husband=man's
PRACTICE.

OR,
Prognostication for ever.

As Teacheth *Albert, Alkind,*
Haly and Ptolomy.

WITH
The Shepherd's perpetual pro-
gnostication for the weather.



Printed for W. Thackeray, at the Angel in Duck-
Lane, 1693.

What the Husband-man shoulde Practise and what Rule he shoulde follow; after the Teaching of *Albert, Alkind, Haly, and Prolemy.*

The Wise and Cunning Masters in Astrology, have found, That Man may see and mark the Weather of the Holy Christmas Night, how the whole Year after shall be in his working and doing, and they shall speake on this wise.

When on the Christmas-Night and Evening it is very fair and clear Weather, and is without Wind and without Rain, then it is a Token that this Year will be plenty of Wine and Fruit.

But if the contrarwise, should Weather and wind, so shall it be very scant of Wine and Fruit.

But if the Wind arise at the rising of the Sun, then it betokeneth great Death among Beasts and Cattle this Year.

But if the wind arise at the going down of the same, then it signifieth Death to come among Kings and other great Lords: But if the Wind arise at South Aquilon at Midnight, then betokeneth the Year following to be a fruitful Year, and a plentiful. But if the Wind do rise and blow at South Austro in the middle of the Day, that will be signifieth to us daily Sickness and Disease.

2. Of Christmas-Day.

If Christmas-Day be on the Sunday, that Year

Year shall be a warm Winter, and beginning with
Snowe there shall be great Winds and Tempests.
The Lent shall be mild, warm, and near. The
Summer hot, dry, and fair. The Harvest moist
and cold, much unto Winter.

Wine and Corn shall be plenty and good, and
there shall be much Honey, and the Sheep shall pros-
per well. The small Seeds and Fruits of Gar-
dens shall flourish also. The old Men shall die soze,
and especially Women that go with Child: Peace
and Quietnes shall be plenteous among married
folks.

If Christmas-Day fall on the Monday, there
shall be a misty Winter, neither too cold, nor too
warm, the Lent shall be very good, the Summer
windy, with great Stormy Weather in many Lands;
the Harvest good, and much Wine, but very little
Honey, for the Swarms of Bees shall die, and
many Women complain, and sit mourning this
year for their Husbands.

If Christmas-Day be on the Tuesday, it shall
be a cold Winter and moist, with much Snow: the
Lent shall be good and windy, the Summer wet,
and Harvest dry and evil: there shall be reasona-
ble plenty of Wine, Corn, Oyl, and Tallow:
the Swine shall die, and Sheep be diseased; and the
Beasts perish: The Ships of the Sea shall have
great misfortune: Much Amity and good Peace
shall be among Kings and Princes, and the Cler-
gy shall dye soze that year.

If it fall on Wednesday, then shall the Winter
be very sharp, hard and after warm: the Lent

strong, with naughty Weather ; the Summer and Harvest very good weather ; and this year shall be plenty of Hay, Wine and Corn, which shall be very good ; the Honey dear, Fruits scant and very good : Builders and Merchant-men suffer great Labours, and young People, Children, and also Cattel, dye in great store.

If it fall on Thursday, the Winter shall be very good, with Rain : the Lent windy, a very good Summer, and a milky Harvest, with Rain and Cold : and there shall be much Corn, fruit, and all things shall abound on Earth, and Wine with Oyl, and Tallow shall be plenty, but yet very little Honey. Many great men shall dye, with other People ; and there shall be good Peace, and great Honour to all Kings and Gobernours.

If it fall on Friday, the Winter shall be sedfall and continue his course : the Lent very good, but the Summer sedfall, and the Harvest indifferent, and there shall be plenty of Wines and Corn, Hay shall be very good, but the Sheep and Swarms of Bees shall dye sore, the people shall suffer great pains in their Eyes ; Oyl shall be very dear that year, and of Fruits there shall be plenty, but Children shall have much sickness.

If it be on Saturday, then shall the Winter be milky, with great cold and much snow, and also troublousie, unseedfall, with great Winds : the Lent shall be evil and windy, the Summer good and dry Harvest, there shall be little Corn, and dear, and scarcity of fruit ; pastures for Beasts shall be very good, but the Ships on the Sea, and other

other Waters, shall have great misfortune, great hurt shall be done to many houses, and there shall be War in many Countries, with Sicknes, and many old people dye : Many Trees shall wither; and the Bees dye also that year.

3. Of the Practice of the Husband-man.

THe Husband-man's Practice standeth after this manner.

They begin to mark first on Christmas-Day, and so forth ; they mark also the other Twelve Days, even from the first Day, and what Weather there is on every one of the twelve days. And also the Weather that shall be upon and in the Month that belongeth to the same day, and therfore it is to be marked, that Christmas-day betokeneth January, and St. Stephen's Day betokeneth February, and St. John's Day betokeneth March, and so forth ; proceeding unto the last.

4. The Disposition of the Twelve Days, known by the shining of the Sun.

On Christmas-Day if the Sun do shine, the whole Year, it betokeneth a peaceable Year.

If the Sun shine the second day, Gold shall be hard to come by, and the Corn much set by.

If the Sun shine the third day, Bishops and Prelates will be diligent to make War, and great Errours shall be among Church-men.

If the Sun do shine on the fourth day, then must the weak Children suffer much pain.

And if the Sun do shine on the fifth day, then both the Winter Fruits and Herbs, and Fruits of Gardens prosper well.

If the Sun do shine on the sixth Day, there shall be great plenty of the Fruites of the Gardens, with all other Fruites also.

But if the Sun doth shine on the seventh Day, then breokeneth hunger and scarcenes, both of Man's Food, and also of Beastes; for Victuals shall be dear, with Wine and Corn.

If the Sun doth shinc on the eighth Day, it shall be good for Fishers that year, and forunat.

If the Sun doth shinc on the ninth Day, it shall be prosperous and happy for Sheep that year.

If it shinc the tenth Day, then shall there be much evill weather that year.

If it shinc the eleventh Day, there shall be much milky weather that year, and also commonly death.

If it shinc the twelvith Day, then followeth that year much War, Debate and Scise.

If the Wind blow the Christmas-Day at Night, then breokeneth Death to a great Man in that Land.

The second Night, if the Wind be still and laid, then the third Night dieth the greatest Lord in that Land.

If the Wind blow the fourth Night, there shall be Deceit in the Land.

If it blow the fifth Night, there shall be Death among them that are Learned.

The sixth Night, Wind bringeth plenty of Wine, Corn and Oyl.

The seventh Night, Wind bringeth neither hurt nor good.

The eighth Night, Wind causeth much Drench among old and young People.

The

The ninth Night, Wind betokeneth much sickness and death among the people.

The tenth Night, the Cottel fall to the ground and dye.

The eleventh Night, much Fish shall dye.

The twelfth Night, it betokeneth much War and Debate in the Land.

5. From the time of Christmas unto the Twelfth Day.

The Husband-man understandeth all this; when on Christ-mas Even at Midnigthe, the wind waxeth still, it betokeneth a fruitful year; when on the Twelveth day afore day, it is somewhat windy, that betokeneth great plenty of Oyl.

When the Sun on the Twelveth day in the Morning doth shine, that betokeneth foul Weather; In the beginning it is never fiedfast Weather, for the Months go all one through another the same day. If it be fair weather that day, it is happy and fortunate. The sixth day after the first day, is the last day, so that the first is last, and that in the 12 days every day leabith behind him two months, and so that the second day leabith February afore March, and January at the Afternoon, and so forth do all the other Days.

January.

If it be on New-years-Day, that the Clouds in the Morning be red, it shall be an angry Year, with much War and great Tempests. If the Sun doth shine on the 22 Day of January, there shall be much wind. If the Sun doth shine on St. Paul's

Day, the twenty-fifth day of January, it shall be a fruitful Year, and if it do rain or snow, it shall be between both: If it be very misty, it bokeneth great death: If thou hear it Thunder that day, it bokeneth great Winds, and great death, and most especially among Rich-men that Year.

February.

On Shrove-Tuesday, whosoever doth Plant or Sow, it shall remain always green.

Item, How much the Sun did shine that day, so much he shall shine every day in Lent. And always the next New-Moon that falleth after Candlemas-day, and after that the next Tuesday, shall be always Shrove-Tuesday.

And when the Sun ariseth and shineth early, then prospereth well all manner of Fruite: If you hear it Thunder, it bokeneth great Wind and much Fruite.

St. Beda saith, There be thre days and thre nights, that if a Child be born therein, the Body abideth whole, and shall not consume away until the day of Judgment: that is in the last day of January, and the Secrets thereof are full wonderous. And if a Tree be hewed on the same day, it shall never fall.

March.

The more Mists that there be in March, the more good doth it, and as many days as be in March, so many Hoar-Frosts shall you have after Easter, and so many Mists in August. All manner of Trees that shall be cut down unto the two last Holy-days in March, shall never fail. Item, When Palm-Sunday be no fair Weather, that happeneth

so goodness: If it doth Thunder that day, then it signifieth a merry year, and death of great Men.

April.

If it rain never so little on Ascension-day, it betokeneth dearth of all manner of Food for Cartel: But when it is fair Weather, it is prosperous, and there shall be plenty of Tallow, and much Wool.

May.

If the Sun doth shine on the 25th. day of May, Wine shall prosper well; but if it doth rain, it doth much hurt. Item, If it rain on Whitsunday, it is not good. Item, In the last of May, the Oak-Trees begin to bear Blossoms, if they blossom then, you shall have a good year of Tallow, and plenty of fruit,

June.

If it rain never so little on Midsummer-day, that is, the 24th. day of June, then do not Hafel-Purrs prosper: If the Holy Sacrament day of our Lord be fair, then it is good, and cattle fruit plenty, and the Lambs to dye.

July.

If it rain on the second of July, such Weather shall be forty days after, day by day; yet some impined it to Swithin the 15th.

August.

If the Sun doth shine on the 15th. day of August, that is a good Token, and specially so, Wind.

September.

If thou wilt see and know how it will go that year, then take heed of the Oak-Apples about

St. Mi-

St. Michael's Day, for by them you shall know how that year shall be: If the Apples of the Oak-trees when they be cut, be within full of Spiders, then followeth a naughty Year: If the Apples have within them Flies, that betokens a mostly good Year. If they have Maggots in them, then followeth a good year. If there be nothing in them, then followeth a great Dearth: if the Apples be many, and early ripe, so shall it be an early Winter, and very much Snow shall be afore Christmas, and after that it shall be cold. If the inner part of Kernel be fair and clear, then shall the Summer be fair, and Corn good also: but if they be very moist, then shall the Summer also be moist. If they be lean, then shall there be a hot and dry Summer. If it thunder in this Month, it presageth plenty of Wine and Corn that year.

October.

When the Leaves will not fall from the Trees, then followeth after a cold Winter, or else a great number of Caterpillars on the Trees.

November.

Whether the Winter be cold or warm, go on Allhallow's-Day to a Beech-Tree, and cut a Chip thereof, and if it be dry, then shall the Winter be warm: If thou wilt try on St. Andrew's-Eve, whether it shall be a moist or dry year that followeth, you shall know by a Glass full of Water: If the year shall be moist, and much rain shall fall, then shall the Water in the Glass run over: and if there shall follow a dry year, then shall not the water arise to the brim thereof.

When

When there followeth a foggy Night, a good year after ensueth; that is, when it cometh on the Thursday-night, or on a Flesh-day at Night, and on the Friday or Saturday, wherein some Men will eat no other meat but flesh; if there be thundering, that besokeneth plenty of fruit.

December.

When Christmas-Day cometh while the Moon waxeth, it shall be a very good year, and the nearer it cometh to the New-Moon, the better shall that year be. If it cometh when the Moon decreaseth, it shall be a hard year, and the nearer the latter end thereof it cometh, the worse and harder shall the year be, and if any Wood be cut off in the two last days of December, and on the first day of January, it shall not rot nor wither away, nor be full of Worms, but always wax harder, and in his age as hard as a Bone.

6. How thou may'st rule thy Beasts that Year.

Iem. Put out of thy Stable all thy Beasts, of what other Tails thou hast, the three Nights following hereafter, and make the Stalls and Stables very clean, with the Mangers also, and give a Beast no meat those Nights in those places, but bestow them in some other Room, and there give them meat, for that is good: And these be the three Nights, Christmas-Even at Night, New-year-Even, and Twelfth-Even at Night.

7. An old Rule of the Husband-man.

Iem, When it is fait the Sunday before St. James his Day, it besokeneth that year shall be very good, but if it rain, then the Con-

wether-

withereth: St. James's day before Noon, betokeneth the Winter-time before Christmas, and afternoon, it betokeneth the Time after Christmas. If it be so that the Sun do shine on St. James's day, it is a token of Cold weather; but if it rain thereon, it is a token of warm and moist weather. But if it be between both, that is a token of neither too warm, nor yet too cold.

8. How the Weather should be the Twelve Months.

If a man desire to know what fair Weather shall be in every Month, or what Rain, then must he mark in what Hour the New-Moon is in, and under what Sign, and what Planet ruleth the same Hour, so shall the same Month be hot and dry, cold and moist, after the Judgment and manner of the Four Times in the Year.

Item, When the Moon is new-changed, what Weather shall be that Month, shall be found out after this manner: If the Moon shine fair and clear, and so followeth Wind: shineth the Moon pale, so shall it Rain. If it raineth the next Month after the New-Moon, then shall it Rain forth the whole Month.

The Saying of Sylinus and Petrus.

If the Sun have in the Morning under him troublesome Clouds, then shall ye have Rain, and much tempest of Weather; if the Clouds be troubled in the Morning early, and black, then shall there blow a strong North-wind.

If the Sun and Element be red in the Morning, it betokeneth Rainy weather. If it be red in the

the Evening, it is a Token the next day shall be fair weather.

10. The Circles about the Sun, Moon, and other Stars.

Guido Bonatus speaketh on this wise, We shall mark the Circles which be sometimes about the Sun, and about the Moon, whether they be one or more, and if there be but one, they being clear and not long enduring, and quickly vanish'd, it betokeneth fair and clear Weather following, and a good and clear Air: and when there be many Circles, it betokeneth Wind: if they be of colour red, and clear in many parts, then it betokeneth trouble in the Air.

And if they be gray, dark, and of earthly colour, then it betokeneth trouble in the Air, through Cold and Wind, and it bringeth in the Winter-time Snow, and in Summer-time Rain.

When they be black, it betokeneth in the Winter wind and snow, in Summer rain, and when they be many, then do the same the more encrease.

11. The Colours and Lights of the other Stars.

When the Stars give great Light, it betokeneth wind from the same parts where those Lights be seen.

When the Stars be misty and dark, as though they shined through a Mist, and that all the same time there be no Clouds in the Element, it is a token of trouble in the Air, and much rain or snow, after the time of the year.

And when they be clear and red, they judge it to be windy.

Likelwise, if thou seest the common Stars thick, dark, and of course sight, it betokeneth always change of Weather. If thou in clear Weather seest the Stars shoot, and fall down to the Earth, that is a token that there shall be shortly after Wind from those parts where the Stars do shew, and the more they shew, the stronger shall be the Wind. For when you see such things present, it betokeneth inordinate Wind, and when you see such-like in every part of the Element, that is a token of great trouble in the Air it self parts, with Thunder and Lightening.

12. How to know the Weather by the Rising and going down of the Sun.

When the Sun ariseth clear and fair, it is a token of a fair Day.

When the Sun ariseth, and hath about him red Clouds, it is a token that it will rain that Day.

When there be Clouds in the Orient, so that the Sun cannot shine through them at his arising, is then a token of Rain.

When the Ruggin is in the rising of the Sun, it betokeneth a Sharp Wind, and in going down of the Sun, fair Weather.

When there be Clouds about the Sun when he ariseth, the less that the Sun doth shine, the more redder the Clouds.

When at the rising of the Sun there procedeth a long shining, it betokeneth Rain.

When above the rising, the Sun-shine doth appear, it betokeneth Water and Wind.

When

When the Sun in the rising is dark, or hid under a Cloud, it betokeneth Rain.

When the Sun is clear, and that it giveth Light from the middle part against the Rising; about Midnight, then it betokeneth Wind and Cloud.

When long-shining Beams go before the Sun, it betokeneth a dead and sordid Wind, from those parts that the Beams do shine.

When by the accident at Night there is a shining Circle, it betokeneth that Night boisterous and unruyl Weather, and if there be a Mist, the stronger shall the Wind be: if the Mist fall from the Sun, it betokeneth Wind in the Region beyond where it falleth.

When the Sun ariseth black, or with Clouds under it, or that he hath on both parts Clouds, which some Men call the Sun, or Sun-beams, which proceed from the Sun; whether they be black of colour or no, it betokeneth a Winter Aire, or Rain.

When the Circle that is round about the Sun, in the rising or going down thereof, is in many sundry colours, or else as red as Fire, or else that the Light of the Sun doth fail, or that the colour be stelled, or that the Clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong Wind to come from those parts.

When in the rising or going down of the Sun, the light or shining thereof goeth before, and Evening the Element is red, it betokeneth the next Day fair Weather. And when the shining thereof in the rising or going down be not right, it betokeneth Rain.

13. Albertus of the Lightning.

If the Colour of Lightning be red and clear, the Flames white and red, or the colour of snow, that betokeneth all things fruitful, the other helpeth to the bringling forth, and doth neither hurt nor hinder, except it be too far withered. The third goeth through and setteth forth.

14. Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is clear, then shall it not be long clear after, which betokeneth a Winter Air, or Rain.

Item, When thou seeſt in the Morning a Rain-bow, it betokeneth Rain the same day, and there shall be a great boistrous Storm.

Item, When the Rain-bow doth appear about thre or four of the Clock in the Afternoon, it betokeneth fair Weather, and there shall be against it a strong Dew.

Item, When there doth a Rain-bow appear about Noon, it betokeneth much water.

Item, When the Rain-bow doth appear about the going down of the Sun, then doth it for the most part Thunder and Rain.

Item, When it appeareth in the Orient, then followeth fair weather.

Item, When the Rain-bow appeareth in boistrous weather in the North, it betokeneth Fair weather and clear: And contrariwise, when he appeareth and is seen with a clear Summer, whether in the West, or Noon, it followeth Rain.

Haly saith, When the Rain-bow appeareth in Nov
Fair

Or, Prognostication for ever:

fair and clear Weather, it betokeneth increase
of raw weather, and in the Winter it betoken-
eth less.

15. Of Thunder and Lightning.

When in the time of Winter the Sun is in Capricornus and Aquarius, especially from Lucy, until the tenth of January, if the Thunder be heard, then shall it be from the beginning of the Lightning throughout the whole year, more windy than any other year is. When in Summer it Thundereth more than it Lightneth, it is a sign of wind that shall come from the same place whence the Thunder cometh: but if there be seen more Lightning than is heard of Thunder, then shall the Wind come from the place where the Lightning is seen.

If it thunder less than lightnen, that is a token of rain, with fair and clear weather, and shall both thunder and lightnen, or else thunder and lightnen out all four of the quarters; but mark if it come only from the East part, there shall be next day rain from the North, and wind.

When it thundereth early, it betokeneth both wind and rain to come from the day.

16. To know the Weather by the Four Quarters of the Year, as sheweth Leistenberger.

What weather there shall be on the day that the Sun enters into Aries, and in the next day after their Operation shall be for the most part in the Harvest, in September, October, and November.

Item, Aries worketh the one day when the Sun goeth in Leo, and the next day before and after, and so shall he the winter, especially December, January and February ; for the winter giveth him wholly, and leaveth on the Morth, that is to say, from the midnight, which is the Orient East, and that time shall be dry, and then shall be great frost and cold.

But if it come in South Austro. which is of the mid-day, either West Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistness, so shall the Winter be unstable.

On that day that the Sun goeth into Libra, mark the weather the next day afore it, and then the next day after it, and when the weather is given to lightning more in March, April and May, then mark that also. For as the weather is in those days that com next after, and afore, when the Sun entereth into Aquarius, so shall it be in the most part of the Summer, June, July and August.

In them many wise Men do conclude how the weather shall be all the tyme that the Sun is from Libra to Scorpio, even to the twentieth degree, that is, that from the fourteenth of September unto Alhallows-day, and commonly it shall be like wise in the year following. And this time is reckoned among the twelve Months : so that four days are reckoned for a month, and every day be tokened a quarter of a Mon, which is seven days, and November is reckoned for the first Month.

27. How to know the Weather out of the New
and Full Moon.

On the third day before the New and Full Moon, mark well the Moon, where there goeth or proceedeth from her a clear light shning, it bokeneth fair weather, and also windy, and if the Moon be black or dark, is is a token of cold Air and rainy.

When there is a fair and clear Circle by the Moon, and that being sharp and bright, it bokeneth a fair and clear Air; and if there be two or three rings about the Moon, it bokeneth a cold winter Air.

When there is a darkness about it, it is a token of winterly Air, which cometh through strong winds; and if there be black about it, then it is a token of such-like weather also.

When the Moon ariseth and shineth fair, it bokeneth fair weather, red wind, black rain.

Likewise as the weather is on the third day after the new and full Moon, so shall the weather be thirteen days after most commonly.

A sudden and hasty rain cometh always from the wind that went before.

The greatest winds be commonly in Harvest: like the sudden coming of cold and heat, cometh of the west wind, and of the rain.

There goeth commonly before Thunder great winds.

When the wind goeth from the Occident, then is commonly rainy weather.

From the East is fair weather.

From Midnicht, it is cold and hard weather.
 From Moon hurtful and unhealthy weather.
 If it do hast in the midst of Summer, it is a token of great cold in the higher Region of the Air.
 When the lower part, is that that causeth Hail to come from abov.

18. Of the Eclipses of the Moon, the Cause of, and how, and when they happen.

YOU are to note, that an Eclipse of the Moon is nothing else but the interposition of the Earth, between the bodies of the Sun and Moon, they being diametrically opposite : as if a line drawn from the Center of the Sun, to the Center of the Moon, should pass directly through the Center of the Earth : which only happeneth at the time of Opposition, or full Moon, and not a very full Moon neither : but only when they meet in the Head or Tail of the Dragon ; which is only the inclination of two Circles, viz. the Ecliptick and the Different, which is the Circle that carries the Moon about : And you are likewise to note, that an Eclipse of the Moon appeareth to all those above, in whose Horizon the Moon is at the time of the Opposition; though it be otherwise with the Eclipse of the Sun: for a Solar Eclipse to some total, to others partial, and to others not at all visible, though the Sun be at the time of the Conjunction above all their Horizon, &c.

To find when the Moon shall be Eclipsed, and when not, by her distance from either of the two Sections, called the Head and Tail of the Dragon.

If the Moon at the time of her true Opposition to the Sun, shall be distant from either of these two points less than 10 degrees, 21 minutes and 20 seconds, then must the Moon suffer an Eclipse.

But if her Distance (as before) be more than 13 degrees, 5 minutes, 23 seconds, then the Moon (at that full) cannot be Eclipsed.

Therefore if her Distance be more than 10 degrees, 21 minutes, 20 seconds, and less than 13 degrees, 5 minutes, 23 seconds, then she may happen to be Eclipsed, but not necessarily.

20. To find when the Sun shall be Eclipsed, and when not.

If the apparent Latitude of the Moon at the time of the visible Conjunction be less than 30 minutes, 40 seconds, there must be an Eclipse.

But if the apparent Latitude of the Moon be more than 34 minutes, 5 seconds, there cannot be an Eclipse.

Therefore if the apparent Latitude be more than 30 minutes, 40 seconds, and less than 34 minutes, 5 seconds, there may be an Eclipse.

21. How to behold an Eclipse of the Sun, without hurt to the Eyes.

Take a Burning-Glass, such as men use to light Tobacco with, in the Sun, or a Spectre-Glass, that is thick in the middle, such as for the eldest light; and hold this glass in the Sun,

as if you would burn through it a Paste-board, or white paper Book, or such like, and draw the glass from the Board or Book, twice as far as you do to burn with it; so by direct holding it nearer or further as you shall see best, you may behold upon your board, paper, or book, the round body of the Sun, and how the Moon passeth between the glass and the Sun during the whole time of the Eclipse.

Thus thou mayest practice before the time of an Eclipse, wherein thou shalt discern any Cloud passing under the Sun; or by another putting or holding a Bullet on his fingers-end betwixt the Sun and the glass, at such time (the Sun shining) as thou holdest the glass, as before thou art taught.

The Mind of the Fathers, of the Nature of Fire.

When the fire sparkles, it betokeneth Rain.

When the fire giveth much flame, or else when a man taketh an Hatchet, and liketh it up by the coals, and if the coals do hang thereon, that betokeneth wind and rain.

When the Cold in winter ceaseth,

And when a man snow fendeth;

If there be dark Clouds thereby,

Then look for Rain verily.

If the Frog in the morning do cry,

Betokeneth Rain great plenty.

23. A brief Discourse of the Natural Causes of watry Meteors, as Snow, Hail, Rain, &c.

You must first understand, That all watry Meteors,

Meteors, as Rain, Snow, or such-like, is but a moist Vapour drawn up by the heatne of the Sun, and the rest of the Planets into the middle Region of the Air, where being congealed or dissolved, falleth upon the earth: as Hail or Rain.

24. Of the Rain-bow.

Pliny saith, the Rain-bow is made by the Sun-beams striking upon a hollow Cloud, when their edge is repelled and beaten back against the Sun, and thus ariseth variety of colours by the mixture of Clouds, Air, and very Light together. But (as he saith) it portendeth neither fair nor foul weather.

25. Of Rain.

Of these kind of Meteors you may read Arist. Libro primo Meteor Logorum, cap. 1. & 2. But briefly, Rain is Vapour, and earthly Humour raised from the Earth and Water, into the middle region of the Air, where, by the extremity of cold, it is thickned into the body of a Cloud, and after being dissolved, falleth upon the Earth.

26. Of Hail.

Hail engendred of Rain, congealed into Ice, freezing the drops presently after the dissolving of the Cloud, whereby we have great irregular stones fall on the earth. I have seen them in that fashion, 1610. contain 4 Inches about, so the bigger it cometh, and the longer it tarrieth in the Air, the rounder it is, and the lesser.

27. Of Snow.

Snow is of the same humour that Hail is, but not grown together so hard. Pliny saith, Hail

Soone melteth than Snow, and the Hail cometh sooner in the day than in the night.

28. Of Frost and Dew.

Wher in the day-time through the faint heat of the Sun, there is a cold and moist Vapour drawn up a little from the earth, presently at night it descendeth again upon the earth, and is called Dew, and in the Spring or Harvest, it is a sign of fair weather; but if by means of cold it be congealed, it is called Frost, and therefore Dews come not so often in hot Seasons, neither when winds be up, but after a calm and clear night, Frosts dry up wet and moisture: For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

29. Of Wind.

Wind is nothing but many exhalations drawn from the earth, and infused laterally above the Sun.

30. Of sudden Blasts.

A windy Exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of Clouds, newly overcast coming at some time with such a violence, as it bursts and cleaves a dry Cloud in sunder, and makes a Storm; of the Greeks called Ecnebias: but when this blast is not great, but that the winds be forced to turn round, and roll his descent without lightning, there is made a Whirl-puff, or Gust, called Typhon: that is to say, the Storm Ecnebias sent forth a wounding violence, and this wind doth bear many things away with it, changing from place to place; but if the hole in the Cloud were great, it

is called Turbo, casting down and overthrowing all that is next it; Pliny saith, Ecnephias commeth with Snow, nor no Typhon from the South: some say, Vinegar thrown into this wind, breaks the Gust.

31. Of Earthquakes.

Plenty of winds gotten in the bowels, holes and corners of the Earth, bursting out of the Earth, and the Earth closing again, causeth the shaking, or Earthquake, and is a token of ensuing War.

32. Of Earthquakes.

When waters in Wells or Pits be troubled, and have a bad favour, the long absence of the Winds, strange Noises, the Obscurity or Darkness of the Sun with Clouds, and strangely coloured, &c.

33. Of Thunder and Lightning.

When an Exhalation, hot and dry, mixt with moisture is carried up into the middle Region, and there is in the body of a Cloud. Now these two concavities being thus shut or pent in one room together, they fall at variance, whereby the water and fire agree not, until they have broken the prison wherein they were pent, so that fire and water fly out of the Cloud, the breaking whereof maketh a noise like the renting of Cloth, which we call Thunder, and the fire lightning, first seen, in respect the sight is before the hearing; and of Lightning there may be many sorts.

That which is dry burneth not at all, dissipating and dispersing; that which is moist burn-

eth

eth not likewise, but blast, and altereth the colour: but that which is clear, is of a strange operation, it draweth vessels dry without hurt to the vessel; it melteth Metal in bags or purses, and hurteth not the bag or purse, nor wax that sealed the bag huri: it breaketh the bones and hurteth not the flesh, and killeth the Child in the womb, not hurting the Mother. Pliny saith, Scythia, by reason of cold, and Egypt, by reason of heat, have seldom lightning.

34. What things be not hurt by Lightning.

It hurteth not the Laurel-Tree, it entreth not past 5 foot into the earth, such that are shadowed with Skins of Seals or Sea-Calves, are free, the Eagle is free, &c. Many other wondrous and strange kind of Meteors be there in the Heavens, oftentimes seen, as Comets, burning Dragons, &c. but this Volume will not contain an ample Discourse thereof.

35. Here followeth divers and sundry Rules of excellent use, and right necessary to be known of the Husband-man, and not only of him, but of all other persons of what Quality soever.

AND first I will begin to shew what Rules of Husbandry are to be observed in each Month, and also, Observations for taking of Physick, and keeping of a good wholesome Diet, and modest Recreation.

36. Rules of Husbandry in January.

This is the season for good husbands to lop and purge superfluous Branches from fruit-trees, unco-

uncover their roots, set all kind of quick-setts and fruit-trees in the new Moon, be sure the wind be not North nor East, and set the same sides to the South and West, which grew at the first: set Beans, Pease and Parsnips; the weather mild, and Moon decreasing, dig Gardens, drench weak and sick Cattle, Kine with Verjuice, Horses with water and ground Malt, sodden with a little Bran.

Observations for Physick and Diet in January.

The best Physick is warm Cloaths, good fires, warm diet, and a merry honest Wife.

Rules of Husbandry in February.

This Month, set, cut, and lay Quick-setts, and Rosess, and all other Plants; set and plant Wines, Hops, and all fruits that grows on bushes: Sow Pease, Beans, and Onions, furnish your Gardens with Sallets and Pot-herbs for Summer; prune and trim all sorts of fruit-trees from Moles, Canker, and superfluous branches: remove gnarles in young trees, in the last quarter, the Moon being in Aries, Libra, or Scorpio.

Observations for Physick and Diet in February.

If necessity urge, you may let blood, but be sparing in Physick, and be sure when a warm day comes, to prevent taking of cold through carelessness; for the warm air in this month is not lasting, but oft deludes us to our prejudice.

Rules of Husbandry in March.

Now regarding the wind and weather, graft, cut Quick-setts, cover the Roots of fruit-trees (opened in December and January) with fat earth; sow

Now Dats, Barly, Parsleys, Onions, Carrets, Melons, Cucumbers, and all kind of Pot-herbs, Slip Partrichokes and Sage, and sow all manner of Garden-seeds.

Observations for Physick and Diet in March.

Now advise with the honest and able Astrological Physician, 'tis good to Purge and let Blood.

Rules of Husbandry in April.

This Month sow Hemp and Flax, Pull Hops, set and sow all kind of Herbs, restore the liberty of the laborious Bee, by opening her Hive: Bark Trees for Tanners, and let good House-wives mind their Gardens, and begin to think of their Duties.

In Gard'ning never this Rule forget,
To Sow dry and Set wet.

Observations of Physick and Diet in April.

The use of Physick becomes now seasonable, as also Purging and Blood-letting: 'tis good to abstain from Wine, for many Diseases will be taken thereby, to the Ruin of many.

Rules of Husbandry in May.

This Month commands the provident House-wife, and the prudent Trust, to set their Stills on work. In the beginning of the month sow and set those tender summer Herbs, that would not endure the former cold, wad your Hop-gardens, cut off superfluous Branches, moss Trees and Gardens, and wad Corn.

Observations for Physick and Diet in May.

Now every Garden and Hedge affords thee Food and Physick, rise early, walk in the Fields by running

Feast, set all kind of Nuts and Acorns, and even Rose-trees but once in two years, if you intend to have store of Moles.

Observations of Physick and Diet in October.

The Garments you last Month hung on your backs in jest, now button them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and Fogs oft-times beget a whole winters cold. Consult with your Taylors as well as Physicians.

Rules of Husbandry in November.

Set Crab-tree stocks to graft on, in the old of the Moon set Pease and Beans, and sow Parsnips and Carrots, trench Gardens with dung, uncover the roots of your Apple-trees, and so let them remain till March, kill swine in or near the full of the Moon, and the flesh will the better prove in boylsing.

Observations for Physick and Diet in November.

The best Physick this Month is good Exercise, Warmth, and wholsom Meate and Drink.

Rules of Husbandry in December.

In the last Quarter of the Moon, this Month and the next, are the best times to fell Timber: Let Fowlers mind their Game; cover all your best Flowers and Herbs from cold and worms, with rotten Horse-dung; look well to thy Cattle, bleed Horses. Let a warm fire, and a Cup of Decar be thy Bath, the Kitchin thy Apothecary's shop, hot Meats and Broths thy Physick, and a well-spread Table the proof of thy Charity to thy poor,

poor Neighbours, to whom this Addict is seasonable.

Being poor thy self, and cannot feast at all,
Thank God for such as thee to feasting call.

Observations for Physick and Diet in
December.

The best Physick is, as before, a merry honest Heart, and the exercise of Charity among the poor Neighbours.

37. Here followeth other brief Rules of Physick and Husbandry.

Physical Observations.

Good to let the Sanguine blood when the Moon is in Pisces. To let the cholericke blood when the Moon hath her course in Cancer or Pisces. To let the melancholly blood when the Moon is in Libra, Aquarius or Pisces. To let the Phlegmaticke blood when the Moon is in Sagittarius or Aquarius. To prepare Humours, the Moon in Gemini, Libra or Aquarius.

Good to Purge.

With Elettuaries, the Moon in Cancer.

With Pills, the Moon in Pisces.

With Potions, the Moon in Virgo.

Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagittarius.

To purge the Head by Sneezing, the Moon being in Cancer, Leo, or Virgo.

To take Glysters, the Moon being in Aries, Cancer, or Virgo.

To stop Fluxes and Rheums, the Moon being in Taurus, Virgo, or Capricorn.

To Bath when the Moon is in Cancer, Libra,
Aquarius or Pisces.

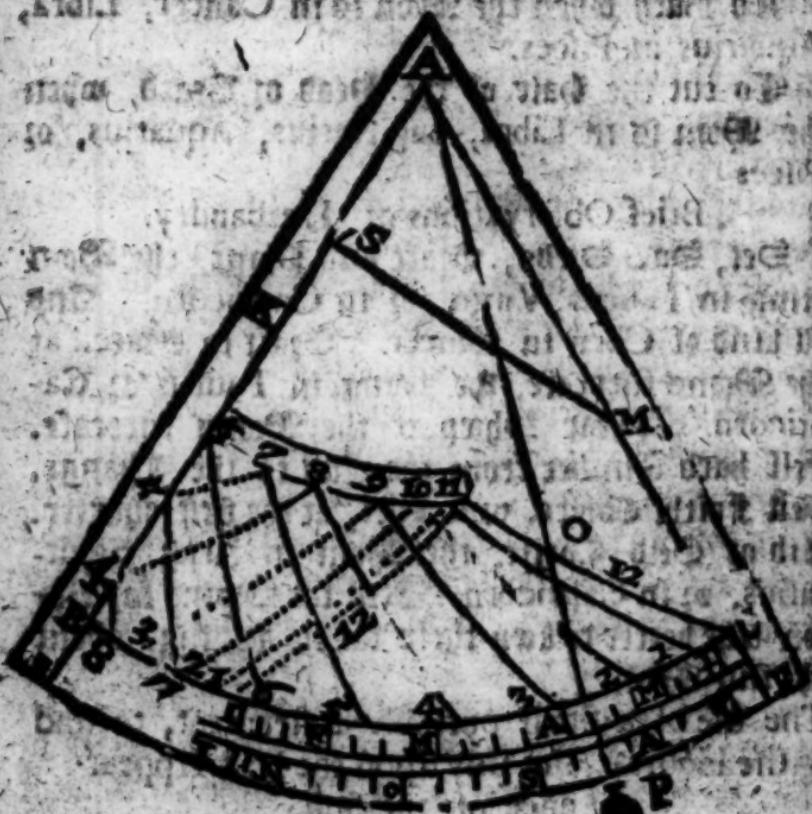
To cut the Hair of the Head or Beard, when
the Moon is in Libra, Sagittarius, Aquarius, or
Pisces.

Brief Observations of Husbandry.

Set, Sow Seeds, Graft and Plant, the Moon
being in Taurus, Virgo, or in Capricorn. And
all kind of Corn in Cancer. Graft in March at
the Moons increase, she being in Taurus or Ca-
pricorn. Shear Sheep at the Moons increase.
fell hard Timber from the Full to the Change.
fell Fitch, Copice, and Fuel, at the first quarter.
Lib or Geld Cattle, the Moon in Aries, Sagit-
tarius, or in Capricorn. Kill fat Swine for Ba-
con (the better to keep their fat in boiling) about
the full Moon.

The use of a small portable Instrument, to find
the Hour of the Day upon the least Appear-
ance of the Sun.

This Instrument may be made either of
Wood, Brass, or Silver, or for a shill, this
Paper it self being pasted upon a fine piece of
Board that will not warp, may supply the want
of a better: In the Center of this Instrument
(which is noted with the Letter A) there is fixed
a piece of fine Silk, having a small Plummet of
Lead at the end thereof, noted with the Letter
P, and upon this string let there be a Bead or
small Pins-head, which may be slipped up and
down the string, as occasion shall require; this
small Bead, or Pins-head, is noted with the



Letter o : Likewise upon the Edge of the Instrument, noted with A. / B. you must have a small piece of Wire (or a piece of Small Pin) about a quarter of an Inch in length, which must stick upright upon the Edge of the Instrument, this small piece of Wire is noted with the Letter S. Or if you will, you may have a small hole made in the Line A B. into which you may stick a Pin when you would know the hour of the day, which will be sufficient. Lastly, between the Lines B C. and

and D E. are noted certain small Divisions, which are the days of the twelve Months of the year, noted with the first Letters of every month; as J for January, F for February, M for March, A for April, M for May, J for June, J for July, A for August, S for September, O for October, N for November, D for December.

Now the hour lines offer themselves to every ones eye, having the numbers 12, 1, 2, 3, 4, 5, 6, 7, 8, 11, 10, 9, 8, 7, 6, 5, 4, set at each end of them.

Having thus described the several parts of the Instrument, I will now shew the use thereof, which is very easie, For first (the Thread being fixed fast at the Center, at A) you must lay the string upon the day of the Month (as in the figure the string lieth upon the 10th day of April) then staying it there, move the Bead up and down the string till it lye just upon the line of 12, as you see in the figure at O, then is your Instrument fitted to find the hour any time that day, which you must do after this manner. Take the Instrument in your hand, laying the Thumb of your right hand about E, and the Thumb of your left hand about R, turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the shadow of the short piece of Wire in S, straight along the line SC, neither above nor below it, the string playing at free liberty by the use of the Instrument, then shall the Bead, falling upon the hour-line, give you the true hour of the day, either before or after noon.

Example.

If you would find the hour on the 5th of April, you must then lay the thread upon that day, and keeping it there, move the Head until it lye upon the Line of 12, then holding the Instrument in your hand, and turning the left side of your body to the Sun, holding it up, till the shadow of the small Wall fall just upon the line S.M. and then (and then the thred and plummet, having free liberty to move along the side of the Instrument) observe where the head resteth, and there is the hour of the day, as if it fall upon the line noted with 9, or 3, then it is either 9 in the morning, or 3 in the afternoon. In the like manner, if it falls upon the line 10, or 2, it is either 10 in the morning, or 2, in the afternoon. Again, if it fall just between the line of 8 and 3, then it is either half an hour past 8 in the morning, or half an hour past 3 in the afternoon, and which of these hours it is, may be easily distinguished.

Note, That from the Tenth day of March, to the Twelfth of September, you must use of those hour-lines which are drawn with a full Line thus-- But from the Twelfth of September to the Tenth of March you must make use of those hour-lines which are pricked thus.... Let thus much suffice concerning the use of this Instrument.

Uus optimus Magister.

A Table shewing the Interest of any Summ of Money, from 1 Pound to 1000 Pound,
at 6 per Cent.

	1 month. lib.	2 month. lib.s.d.	3 month. lib.s.d.	4 month. lib.s.d.
1000	3 00 00	10 00 0	15 00 0	20 00 0
500	1 10 00	5 00 0	7 10 0	10 00 0
400	1 00 00	4 00 0	6 00 0	8 00 0
300	1 10 00	3 00 0	4 10 0	6 00 0
200	1 00 00	2 00 0	3 00 0	4 00 0
100	0 10 00	1 00 0	1 10 0	2 10 0
90	0 09 00	0 18 0	1 07 0	1 16 0
80	0 08 00	0 16 0	1 04 0	1 12 0
70	0 07 00	0 14 0	1 01 0	1 8 0
60	0 06 00	0 12 0	0 18 0	1 4 0
50	0 05 00	0 10 0	0 15 0	1 00 0
40	0 04 00	0 08 0	0 12 0	0 16 0
30	0 03 00	0 06 0	0 09 0	0 12 0
20	0 02 00	0 04 0	0 06 0	0 8 0
10	0 01 00	0 02 0	0 03 0	0 4 0
9	0 00 10	0 01 9	0 02 8	0 3 7
8	0 00 09	0 01 7	0 02 4	0 3 2
7	0 00 08	0 01 4	0 02 1	0 2 9
6	0 00 07	0 01 2	0 01 9	0 2 4
5	0 00 06	0 01 0	0 01 6	0 2 0
4	0 00 05	0 00 9	0 01 2	0 1 7
3	0 00 04	0 00 7	0 00 8	0 1 2
2	0 00 03	0 00 5	0 00 7	0 00 9
1	0 00 02	0 00 2	0 00 3	0 00 4

THE USE OF THE TABLE OF INTEREST.

THE first Column containeth any number of Pounds, from 1 to 1000, against any of which Summs, is set down the Interest thereof, for one, two, three, or four Months, according to the Titles.

E X A M P L E.

Let it be required to find the Interest for 70 Pounds for four Months. Find 70*l.* in the first Column, and right against it, in the Column of four months, (which is the last) you shall find 1*l.* 8*s.* 0*d.* and so much is the Interest of 70*l.* in 4 months.

Now if you would know what the Interest of the same Summ would be in 6 Months, look in the Table for the Interest thereof, in 2 months is 0*l.* 14*s.* 0*d.* which added to the Interest of four months, namely, to 1*l.* 8*s.* 0*d.* the Summ is 2*l.* 2*s.* 0*d.* and so much is the Interest of 70*l.* in 6 months.

Also if it be required to find the Interest of any Summ which is not in the first Column, as of 75*l.* Let it be required to find the Interest of 75*l.* for three months. First look the Interest of 75*l.* for three months, as before you shall find it to be 1*l.* 1*s.* 0*d.* Likewise find the Interest of 5*l.* for three months, which is 0*l.* 1*s.* 6*d.* this being added to the former, viz., to 1*l.* 1*s.* 6*d.* maketh 1*l.* 2*s.* 6*d.* which is the Interest of 75*l.* for three months.

Four necessary Tables, shewing the Value of the Purchase of House or Land by Lease, &c. Calculated after the Rates of 5 L. 6 L. 8 L. 10 L. in the hundred.

5 per Cent.

6 per Cent.

Time of the Purch.	Years.	Value of the Purchase.	Time of the Purch.	Years.	Value of the Purchase.
1	0	11	1	0	11
2	1	19	2	1	10
3	2	29	3	2	8
4	3	39	4	3	6
5	4	49	5	4	3
6	5	59	6	5	11
7	6	69	7	6	7
8	7	79	8	7	2
9	8	89	9	8	0
10	9	99	10	9	4
11	10	109	11	10	9
12	11	119	12	11	6
13	12	129	13	12	2
14	13	139	14	13	9
15	14	149	15	14	4
16	15	159	16	15	1
17	16	169	17	16	8
18	17	179	18	17	5
19	18	189	19	18	2
20	19	199	21	19	9
Fee simp.	20	Fee simp.	Fee simp.	Fee simp.	Fee simp.

This Table is to be used in the Purchase of Land.

Value of the Purchase.

This Table sheweth the Purchase of Leases of Lands.

8 per Cent.

10 per Cent.

This Table sheweth the Purchase of Leases of Houses or Land.		This Table sheweth the Purchase of Leases of Houses.	
Time of the Purch.	Years.	Time of the Purch.	Years.
1	0	1	0
2	1	2	1
3	2	3	2
4	3	4	3
5	4	5	4
6	5	6	5
7	6	7	6
8	7	9	7
9	8	10	8
10	9	11	9
11	10	12	10
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This Table sheweth the Purchase of Leases of Houses or Land.

The simple

Value of the Purchase.

This Table sheweth the Purchase of Leafes of Housers.

Fee simp.

The

The Use of the Four preceding Tables.

These four Tables are all to be used the same way, their difference being only in the rate of the profit, which is fit should be more in houses than in lands, because houses are subject to be hold of Tenants, and many other Casualties of fire and ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Table, what Table is fittest in any kind of Purchase: not that any one is bound to make his Bargain just according to these Rates, but hereby any one may judge of his Purchase, and know what profit he makes of his Money.

The Tables of themselves are so plain, that they need no explaining; I have herein altogether applied my self to the usual way of reckoning these Bargains to be worth so many years Purchase. Only the year for more exactness, is divided into 12 Monthes, and not into 4 quarters.

This Example will make all plain.

If it is desired to know what the Lease of a house for one and twenty years is worth in ready money; to find out this, look in the last Table, which is calculated after the Rate of 10 per Cent. and is fittest for such kind of bargains; and in th is Table at 21 years, you shall find the value of t he Lease to be worth 8 years and 8 monthys purchase.

So that let the yearly rent, or value of the house be what it will, the said Lease of all parts is worth eight whole years Rent, and almost three quarters of the said yearly Rent, which you may easily reckon up; and so know the true value of the Purchase; and at this price you shall have 10 per Cent. profit for your Money.

I have made these Tables to shew the worth of long Leases also, because small men value a long Lease too much, in respect of the value they bestow on a short Lease. Reckoning a Lease of 20 years to be worth but 7 years, and yet thinking a Lease of 60 years to be worth 18 or 19 years Purchase; whereas you may see by this Table that though the Lease of 21 years be worth 8 years and 1 month Purchase, yet the Lease of 60 years is not worth less ten years Purchase; nay, the Lease of an hundred years, $\frac{1}{2}$ the summe cannot be worth above 42 years Purchase, allowing the same rate of 10 per Cent. for the Money.

A brief Discourse of the Celestiall Parts of the World, of the Distances, Magnitudes, Motions, and Situations of the Planets, and fixed Stars.

Of the Heaven of the fixed Stars.

Although (by the Diurnal Motion of the Primary Mobile) this Heaven and all the other Orbs of the Planets move, by violence summe to about one in 24 hours; yet they retain a proper Motion of themselves, which is contrary to the former; this Motion is called Natural, because it is effected by the proper Motion of the Body or Planet in its own Orb; and the other Motion is called Violent, because it forces a Motion contrary to what the thing it selfe in nature would perform.

This Heaven of the fixed Stars is very slow in motion, moving but one degree in 7 years, and so in 35412 years moving through the whole Zodiac: it is adorned and beautified with divers glorious Bodies of several magnitudes, of which the Ancients have six in number: and that the Multiplicity of these glorious Bodies might not confound the Beholders by their irregular Situation, the Nations have contracted their number, by the uniting a certaine number of them together into the form or fashion of some living Creature, or other Object, as the Swan, the Bear, the Ship, the Cross, &c. and these are called Constellations, of these Constellations,

one, the Ancients obserue only 48, though there be other found out of latter times of which 21 were on the North side of the Equinoctial, 15 on the South side, and 12 in the Zodiack it selfe: Each of these Constellations contain a certain number of these Stars, whose Magnitudes are very small, in respect of this little ball wheron we live: For, a Starre of the first Magnitude is greater than the Globe of the whole earth 68 times, of which Magnitude there are 5 Stars. A Starre of the second Magnitude is greater than the Globe of the whole earth 28 times, of which Magnitude there are 45 Stars. A Starre of the whole Magnitude is greater than the Globe of the whole earth 18 times, of which Magnitude there are 208 Stars. A Starre of the fourth Magnitude is greater than the Globe of the whole earth 11 times, of which Magnitude are 244 Stars. A Starre of the fifth Magnitude is greater than the Globe of the whole earth 3 times, of which Magnitude there are 217 Stars. But a Starre of the sixth Magnitude is less than the earth, and of this Magnitude there are 49 Stars.

20. Of the Heaven of Saturn.

~~20. In the Heaven of Saturn.~~

This Heaven is Situated within the Concavity of the Heauen of the fixed Stars, and containeth only the Body of his own Planet, which appeareth as a Starre of the second Magnitude: he is of a swarthy and obscure colour, like unto Lead; his distance from the Earth in his mean Distance is 9091960 Miles, and the Circumference

Or, Prognostication for ever.

xxi

The circumference of his Sphere is 57030266 miles, according to which, by the violent motion of the Primum mobile, he is moved 2379261 miles in one hour, but his own proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Star, for he endeth his Course in thirty years.

3. Of the Heaven of Jupiter.

Vthin the Concavity of the Sphere of Saturn, is situated the Heaven of Jupiter, in which moveth the Body of Jupiter, which appeareth like a Star of the first Magnitude, very bright, and of nature warm. In his mean Distance he is distant from the Earth 3431400 miles, his body exceeding the Earth in Magnitude 14 times the Perimeter of his Sphere being 21568800 miles, he finisheth his ZodiacaL Period in 11 years and 316 days.

4. Of the Heaven of Mars.

Under the Heaven of Jupiter, is the Oyb of Mars, appearing of a red fiery colour, being distant from the earth in his mean distant 150070 Miles, the Circumference of his Sphere being 9432871 miles, so that by the violent motion of the Primum mobile, he is moved 393040 miles in the space of an hour, he compleateth his revolution in a year and 322 days.

5. Of the Heaven of the Sun.

The Sun is seated in the midst of the planetary Oyb, by which he enlightens the superi-

or

out of well as the inferior. In his mean Distance he is distant from the Earth 989000 miles, the Magnitude of his body being (according to Tycho) 140 times greater than the Earth, the compass of his Orb being 5216571 miles, and he moveth in an hour 259023 miles, he maketh his Zodiacal Revolution in 365 days, 5 hours, 42 minutes, 16 seconds.

6. Of the Heaven of Venus.

Venus, the most bright and splendid Star in all the Firmament, is moved about the Sun as about Center, her Distance from the Earth being 9895000 miles, she moveth equally about the Sun, though her Motions seem to be very irregular; she is sometimes higher, and sometimes lower than the Sun, she is 6 times less than the Earth, and is distant from the Sun 735300 miles.

7. Of the Heaven of Mercury.

Mercury is placed within the contactivity of the Sphere of Venus, so that he is rarely seen: he moveth about the Sun as Venus doth, and is distant from the Earth 989000 miles, he is less than the Earth, 16 times.

8. Of the Heaven of the Moon.

The Moon is the lowest of the planets, being distant from the Earth in her mean Distance 48760 miles, the Circumference of her Sphere being 306491 miles, she runneth in the Space of an hour 12770 miles, she is less than the Earth,

39 times; but according to Copernicus 43 times, and finishest his course in 27 days, 7 hours 43 minutes, and 6 seconds.



A most plain and easie Table, shewing the true time of the Beginning and Continuance of the Reign of each King and Queen in England, from the Conquest, unto this Year 1693.

William the Conqueror began his Reign 1066, Octob. 15. and reigned 20 years, 1 Month, and 22 Days.

William Rufus began his Reign 1087, September 9, and reigned 12 Years, 11 Months, and 9 Days.

Henry the First began his Reign 1100, August the first, and reigned 36 Years, 4 Months and 11 Days.

King Stephen began his Reign 1135, December 2nd, and reigned 18 Years, 11 Months, and 18 Days.

King Henry the Second began his Reign 1154, October 23, and reigned 34 Years, 3 Months, 11 Days.

Richard the First began his Reign 1189, July 10, and reigned 2 Years and 9 Months.

King John began his Reign 1216, April 6, and reigned 17 Years and 7 Months.

Henry the Third began his Reign 1216, October 19, and reigned 36 Years and 1 Month.

Edward the First began his Reign 1272, November 1.

November

vember 16, and reigned 34 years, 8 months, and 6 days.

Edward the Second began his Reign 1307, July 7, and reigned 19 years, 7 months, and 5 days.

Edward the Third began his Reign 1316, January 25, and reigned 50 years, 5 months, and 7 days.

Richard the Second began his Reign 1377, June 21, and reigned 22 years, 3 months, and 14 days.

Henry the Fourth began his Reign 1399, September 29, and reigned 13 years, 6 months, and 3 days.

Henry the Fifth began his Reign 1416, March 20, and reigned 9 years, 5 months, and 14 days.

Henry the Sixth began his Reign 1412 August 31, and reigned 38 years, 6 months, and 8 days.

Edward the Fourth began his Reign 1461, March 4, and reigned 22 years, one month, and 8 days.

Edward the Fifth began his Reign 1483, April 9, and reigned 2 months and 18 days.

Richard the Third began his Reign 1483, June 23, and reigned 2 years, 2 months, and 5 days.

Henry the Seventh began his Reign 1485, August 22, and reigned 23 years, 10 months, and 2 days.

Henry the Eighth began his Reign 1509, April 22, and reigned 37 years, 10 months, and 2 days.

Edward

Edward the Sixth began his Reign 1547. January the 28. and reigned 6 years, 5 months, and 9 days.

Queen Mary began her Reign 1553. July 26. and reigned 5 years, 3 months, and 22 days.

Queen Elizabeth began her Reign 1558. November 17. and reigned 44 years, 4 months, and 16 days.

King James began his Reign 1602. March 24. and reigned 22 years, and 3 days.

King Charles the First began his Reign 1625. March 27. and reigned 24 years, 10 months, and 3 days.

King Charles the Second began his Reign the 30. of January 1648. and reigned 35 years 11 months and 6 days.

King James the Second began his Reign the 6 of Feb. 1684. and left the Kingdom in Decem. 1688.

King William and Queen Mary Crowned April 11. 1689. Whom God long preserve.

Here followeth the manner of making all manner of Bonds, Bills, Leases, Indentures, Wills, &c. Very necessary for those who live in the Country.

A Bill of Obligation from one man to another.

K Now all Men by these presents, That I T. R. of G. in the County of S. Yeoman, do owe and am indebted unto J. A. of G. in the County aforesaid, Gentleman, the sum of One and twenty Pounds of good and lawful money of England, to be paid to the aforesaid J. A. his Heirs, Executors, Administrators, or Assigns: in and upon the first day of May, next ensuing the date hereof at K or

or in the how dweling house of the abovesaid J. A. for the which payment well and truly to be made, I bind my Heirs, Executors, and Administrators, in the summ of 42 Pounds, of like money of England, firmly by these presents: In Witness whereof, I have hereunto set my Hand and Seal, the first day of June, One thousand, six hundred ninety one.

*Sealed and Delivered
in the presence of*

An Obligation with a Condition, Two bound to One.

Know all Men by these presents, That we W.S. of K. in the County of N. Joyner; and H.M. of F. in the Island, holden and firmly bound unto V. G. of B. in the County of S. Gentleman, the Summ of two hundred Pounds, of good and lawfull money of England, to be paid to the abovesaid W. S. his Heirs, Executors, Administrators, or Assigins; for the which Payment, well and truly to be made, we bind us and either of us, our Heirs, Executors, Administrators of us, and either of us in the whole, and for the whole firmly by these presents! Sealed with our Seals, and dated the 15th day of May, 1691.

The Condition of this Obligation is such, That if the above bound W.S. and H.M. they or either of their Heirs, Executors, Administrators, or Assigins, shall pay, or cause to be well and truly paid the full and intire Summ of one hundred pounds of good and lawfull money of England, at one intire payment

payment, and upon the first day of November, next ensuing the date hereof; at, or in the now dwelling-house of the said, W. G. of B, that then this present Obligation shall be void and of none effect, or else shall remain in full power, force, and virtue.

Sealed and Delivered
in the presence of

A short Bill.

His Bill witnesseth, That J. G. of R. in the County of S. Taylor, do owe unto J. L. of R. in the same County Yeoman, the Summ of thir-ty pound of lawfull English money; for the pay-ment whereof, I bind me and my Heirs. In wit-ness whereof, I have hereunto put my Hand and Seal, the first day of May, in the Year 1691.

Sealed and Delivered
in the presence of

A Bill without a Penalty.

Be it known unto all Men by these presents,
That R.S. of K.L. in the County of N. Gen-
tman, do owe unto R. B. of R. in the same
County, Yeoman, the Summ of one Hundred
Pounds, of lawfull Money of England, to be paid
to the said R. B. his Heirs, Executors, Admini-
strators, or Assigns, "on the first day of May,
next ensuing the da. n, at or in the now
dwelling-house of th. id. R. B. in R.
in the which payment I and truly to be
made. I bind me, my Heirs, Executors,
Administrators, firmly by these Presents.

in witness whereof, I have hereunto put my Hand
and Seal, the first day of *August*, 1691.

Sealed and Delivered

in the presence of

An Acquittance.

BE it known unto all Men by these presents, That I R. B. have received of W. B. the sum of One hundred Pounds of lawful Money of *England*, in full Discharge of all Debts, Reckonings, Accompts, and Demands whatsoever, from the beginning of the World to this day, being *July* the first, 1691. In Witness whereof I have hereunto put my Hand and Seal, the day and year above-written.

Sealed and Delivered

in the presence of

A General Release.

BE it known unto all men by these presents, That I M. K. of H. in the County of N. Gentleman, have remised, released, and quit, claimed, and by these presents, do, for me, my Heirs, Executors, Administrators, or Assigns, remise, release, and for ever quit claim, unto T. B. his Heirs Executors, Administrators or Assigns, all and al manner of Actions Suits, Cause and Causes of Actions and Suits, Bills, Bonds, Writings and Accounts, Debts, Duties, Reckonings, Summs and Summs of Money, Controversies, Judgments, Executions, and Demands whatsoever which I the said M. K. ever had, or which my Heirs, Executors, Administrators, or Assigns



or Any of us in time to come, can or may have to, for, or against the said T. B. his Executors, Administrators, or Assigns, for, or by reason of any matter, cause, or things whatsoever, from the beginning of the World, to the day of the date hereof. In witness whereof, I have hereunto put my Hand and Seal, the 2 day of May, 1691.

Sealed and Delivered

in the presence of

A Letter of Attorney General to receive Debts,
and Rents.

K Now all Men by these presents, That I J.R. of W. in the County of R. Yeoman, have Assign'd, Ordain'd, and Made; and in my stead and place put and constituted my trusty and well-beloved Friend F. R. of S. L. in York, Yeoman, to be my true and lawful Attorney for me, and in my name, and to my use, to ask, sue for, levy, require, recover, and receive of all and every person whatsoever, all and every such Debts, Rents, and summs of money as are now due unto me, or which at any day or days, time or times, hereafter shall be due, owing, belonging, appertaining unto me by any manner of ways whatsoever: Giving and granting unto my said Attorney by the Tenour of these Presents, my full and whole power strength and authority in and about the Premises, and upon the receipt of any such debts, rents, and summs of money aforesaid, to give Acquittances, or other Discharge for me, and in my name to make, seal, and deliver, and all and every other act and acts, thing or things, device and devices in Law what-

soever, needful and necessary to be done, or about the premises, for the recovery of all or any such Debts, Rents, or Sums of mony, as aforesaid, for me and in my name, to doe, execute, and perform, as fully, largely, amply in every respect, to all intents, constructions and purposes; as I my self might, or could do, if I were personally present; ratifying, allowing, and holding firm and stable whatsoever my said Attorney shall lawfully do or cause to be done, in or about the Execution of the same, by vertue of these presents. In Witness whereof, I have hereunto put my Hand and Seal, July 20. 1691.

An Indenture for an Apprentice bound
out by a Parish.

This Indenture made the second Day of June
One thousand six hundred and ninety one according
to the computation of the Church of England,
&c. witnesseth, That the Church-wardens and Overseers of the Poor of the Parish of S. M.K. in L. in the County of Nort. with the consent of J. P. Mayor, and of F.P. Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth J. R. an Apprentice with J. R. of K. L. aforesaid, Waterman, to, and until he be of the full Age of one and Twenty Years, from the day of the date hereof; during all which term the said J. R. doth Covenant to bind unto the abovesaid J. R. his Apprentice, sufficient Meas, Drink, and Apparel, Washing, and Lodging, sufficient for such Apprentice. And at the end of

the said term; to give him two Suits of Apparel, the one for Holidays, and the other for working-days. In witness whereof, they have interchangably set their hands and Seals, the day and year above written.

Sealed and Delivered
in the presence of

A Letter of Attorney to receive a Debt.

K Now all Men by these presents, That I J.R. of H. in the County of Nor. Gent. have assign'd, ordain'd, and made; and in my stead and place by these presents; put and constitute my truely and well-beloved Friend S.R. of H. in the County of S. Gent. to be my true and lawful Attorney, to me, and in my name, and to my use, to take, ask, sue for, levy, require, recover, and receive of C.B. of H. in the County of S. Gent. all and every such debts and summs of money, which are now due unto me by any manner of ways or means whatsoever. Giving and granting unto my said Attorney my whole power and strength and authority in and about the Premises, and upon the receipt of any such debts or summs of money aforesaid, Acquittances, or other Discharge for me, and in my name to make, seal, and deliver, and all and every such act and acts, thing or things, devise and devices whatsoever in law, for the recovery of all, or any such debts or summs of money, as aforesaid, for & in my name, to do, execute and perform as fully and largely, in respect to all intents, constructions, and purposes, as I my self might or could do, if I were there in my own person; ratifying, allowing, and holding

holding firm and stable all and whatsoever my said Attorney shall lawfully do, or cause to be done in or about the execution of the Premises, by virtue of these presents. In witness, &c.

A Copy of a Will.

IN the Name of God, Amen. The first day of July, 1691. according to the Computation of the Church of England: I E. N. of K. L. in the County of N. Gent. being of perfect Memory and Remembrance, prassed be God, do make and ordain this my last Will and Testament, in manner and form following, viz.

First, I bequeath my Soul into the hands of Almighty God my Maker, hoping that through the meritorious Death and Passion of Jesus Christ my only Saviour and Redeemer, to receive pardon and forgiveness of all my sins; and as for my Body, to be buried in Christian burial, at the discretion of my Executrix hereafter nominated.

Item. I give unto my Son T. P. the summe of five hundred pounds. Item. I give unto Daughter F--- the summe of five hundred pounds. Item. All the rest of my houses, Leases, Lands, Tenements, and Goods whatsoever, I give unto S. my Wife for term of her Life, and then to my Son P. and his Heirs for ever; upon condition that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

In witness whereof, I have hereunto set my Hand and Seal, the day of the year first above written.

Pleasant

Pleasant Questions in Arithmetick.

Quest. 1. To tell the Number that another man shall think, be it never so great.

Let the party that thinkest, double the number which he thought, which done, bid him multiply the summa of them both by 5, and give you the product, (which they will never refuse to do, it being so far above the number thought) from the which if you abare the last figure of the product (which will always be a Cypher or 5) the number throughout will remain.

Example.

Let the number thought be 53, which doubled make 106, and multiplied by 5, make 530, then if you take away the Cypher which is in the last place, there will remain 53, the number thought.

Quest. 2. A pretty Question.

A Thief breaking into an Orchard, stole from thence a certain number of Pears, and at his coming forth he met with three men one after another, who threatened to accuse him of Theft; and for to appease them, he gave unto the first man, half the Pears that he stole, who returned him back 12 of them. Then he gave unto the second half of them he had remaining, who returned him back 7 of them. And unto the Third, he gave half the residue, who returned him back 4, and in the end he had still remaining 20 Pears;

~~Pears~~

13
The Husband-man's Practice.

Pears he stole in all? To answer this Question, you must work backward; for if you take 4 from 20, there will remain 16; which being doubled, make 32: from which abate 7, and there will remain 25, which being doubled, make 50; from which subtract 12, and there will remain 38; which again doubled, make 76: the true number of Pears that he gathered.

Quest. 3. Another of Three Sisters.

A Certain Man having thre Daughters, to the Eldest he gave 22 Apples, the second he gave sixteen Apples, and to the third he he gave ten Apples, and sent them to the Market to sell them, and gave them command to sell one as many for a penny as the other; (namely, seven a penny) and every person to bring him home so much money as the other, and neither change either Apples or Moneyes one with another: How could that be done?

This to many seems impossible, but to the Aritmetician very easie; for whereas the eldest had thre penny-worth and one Apple over; the second two penny-worth, and two Apples over; and the youngest had one penny-worth, and three Apples over; so that the youngest had so many single Apples and one penny-worth, as the eldest had penny-worths, and one Apple over; and consequently, the second proportionable to them both.

They made their Markets thus: A Stewar coming to buy fruit for his Lady, bought all the Apples that they had at seven a penny, leaving the

the odd ones behind, then had the Eldest Sister three pence, and one Apple, the middle Sister two pence and two Apples; the youngest one penny and three Apples. The Steward bringing the fruit to his Lady, she liked it so well, that she sent him for the rest, who replied, that there were but a few remaining; she notwithstanding sent him for them, and bad him bring them at any rate.

The Steward coming to the Market again, could not buy the odd Apples under a penny a piece, (who so content his Lady, was fain to give it) then had the youngest Sister three penny-worth, the middle Sister two penny worth, and the eldest one penny-worth; and so had they all four pence a piece, and yet sold as many for a penny one as another, and neither changed Apples nor Money one with another, as they were commanded.

THE

THE
Shepherd's Prognostication
FOR
The WEATHER:
WITH
A Brief CHRONOLOGY of di-
vers Memorable Things since these Hun-
dred Years; shewing in what Year they
happened, and how long it is since, to
this Year 1693.
WITH

A Brief Collection of all the Members of
MAN Physiognomiz'd:
AND
A Judgment upon the signification of *Moles* on
Man or Woman, from the Head to Foot.

By *Melampus*, a Greek Author.

ALSO
The Wheel of FORTUNE
Approved and confirmed by Science and Rea-
son of *Pythagoras*, the most Excellent Philoso-
pher; by which you may know all Things
that you will demand.

Printed for *W. Thackeray*, at the Sign of the Angel
in Duck-Lane, near West Smith-field, 1693.

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1, 3

The Shepherd's Prognostication for the Weather ;
with a brief Chronology of divers Memorable
Accidents, these last Hundred years.

If Rain-water be drakk or suckt up by the Earth sooner than ordinary, it signifieth Rain to be at hand. If standing-water be at any time warmer than it was commonly wont to be, and no Sunshine help, it foretelleth rain. If any Springs do newly rise or bubble forth, or old Springs flow faster than ordinary, is a token of much rain. If Ducks or Drakes do shake and flutter their wings when they rise, it is a sign of ensuing water. If young horses rub their backs against the ground, it is a sign of great drops of Rain to follow. If in a clear and starry night it lighten in the South or South-east, it foretelleth great store of wind and rain to come from those parts. If Sheep do bleat, play, or skip wantonly, it is a sign of wet weather. If Swine be seen to carry bottles of Hay or Straw to any place, and hide them it betokeneth Rain. When Oxen do lick themselves against the Hair, it betokeneth Rain to follow shortly after. If Oxen or Kine feed apace while it rains, it foretelleth that the rain shall continue many days after. If Cattle when they do putt and bellow, and do look up to the Sky, it signifieth ensuing Rain; if the heat in Summer be more hot and violent than is wont to be, it is a token of Rain; if Dogs Guts or ~~Cat-tails~~ ^{Ox}

Stir or rumble in the Belly, it is a sign of Rain. If Salt or Powder'd meat be more moist than it is ordinary wont to be, it signifieth Rain. The Sky or Element being red or fiery in the morning, foretelleth rain to follow. Doves or Pigeons coming later home to the Dove-house in the Evening than ordinary it is a token of rain. If Crows or Jays bathe themselves in winter, or if they cry pealk along any shore, more than they are commonly wont to do, then will Rain presently follow. The sparkling of a Lamp or Candle, is a manifest sign of ensuing Rain.

The falling of Hot down a Chimney more than ordinary, there will follow rain presently.

When Ants or Pismires do often run to Holes or Homes, it is a manifest token of wet Weather.

When Hens flutter their Wings in the dust, or they flock together, seeking to shelter themselves, Rain followeth. When gouty men, or such as are troubled with any old Aches, do feel their Joints toake, there Rain shortly followeth after.

And if the Moon seem dark, greenish, foggy, lowring, or dusky, or if it appear the third day before, or the third day after the New Moon, it is a token of ensuing Rain. When Flies, Gnats, or Fleas do bite or sting soer than they were wont to do, or hover about mens Eyes or Mouths, or at Beasts, it is an evident token of Rain. And if Frogs do croak noze than ordinary, it is an apparent token of Rain. When Toads go from their holes in the evening, it is a token of showy weather and rain.

When

Or, Prognostication for ever.

If Swallows are seen to flutter or fly about, or over Waters or Marsh-Gounds, and with their wings to touch the water, it is a manifest token of great Rain. And if any black Spots appear in the Sun or Moon, it is a token of water. And if the sound and noise of Bells, be much heard than wont, without the help of wind, it will rain shortly after.

If Moles or Warts do turn up the Ground more
than they are wont, and that the Earth they turn up
be small and dry, it is a manifest token of Rain.

And if Birds of what kind soever, makes more noise with their wings than ordinary, it is a sure token of Rain at hand. And if the dew fall not early in the morning (unless it be hindered by the wind) it is a sign of Rain. And if the Worms called Woodlice, or Hoglice, be seen in great quantities together, it is a token that it will Rain shortly after. If the Rain-bow appear in calm weather, it is a manifest token of winds to follow.

When the fire doth send forth his flames, wavy, or that it sparkles more than ordinary, it is day a sign of windy weather.

The Seas casting out great store or pieces of
foam, it is a manifest token of stormy winds.

If any great Clouds be seen to pass aloft, and
very high in the Sky, look from whence it comes; then
shall you shortly after have knowledge of Winds.

When the Beams of the Sun be red and broad, &
place the Clouds like Dart, they foretel winds.

The Hedge-hog commonly hath two holes or
holes in his Den or Cave, the one towards the
head,

Sou th, the other towards the North, and look which of them he stops, thence will great storms and winds follow.

If the Sun continue hot and scorching many days together, it is a token of winds to continue long.

The winds coming from the East are dry, com monly ingendring drought. The Northern winds are evermore healthfuller than the Southern.

If the Bees fly far from their Hives, it is a sign of foul weather. When Oxen bite their fore-tæth, it is a manifest token of foul weather to follow. If the Flame of the fire do wave up and down, or that sparkles fly and crack from it, there will stormy weather follow.

If small Clouds dispersed and scattered abroad appear in clear weather, it is a manifest token that foul weather following shall last long.

The chirping of Sparrows in the morning foretelleth foul weather. The blustering and noise of leaves and twigs in woods or other places, is a token of foul weather.

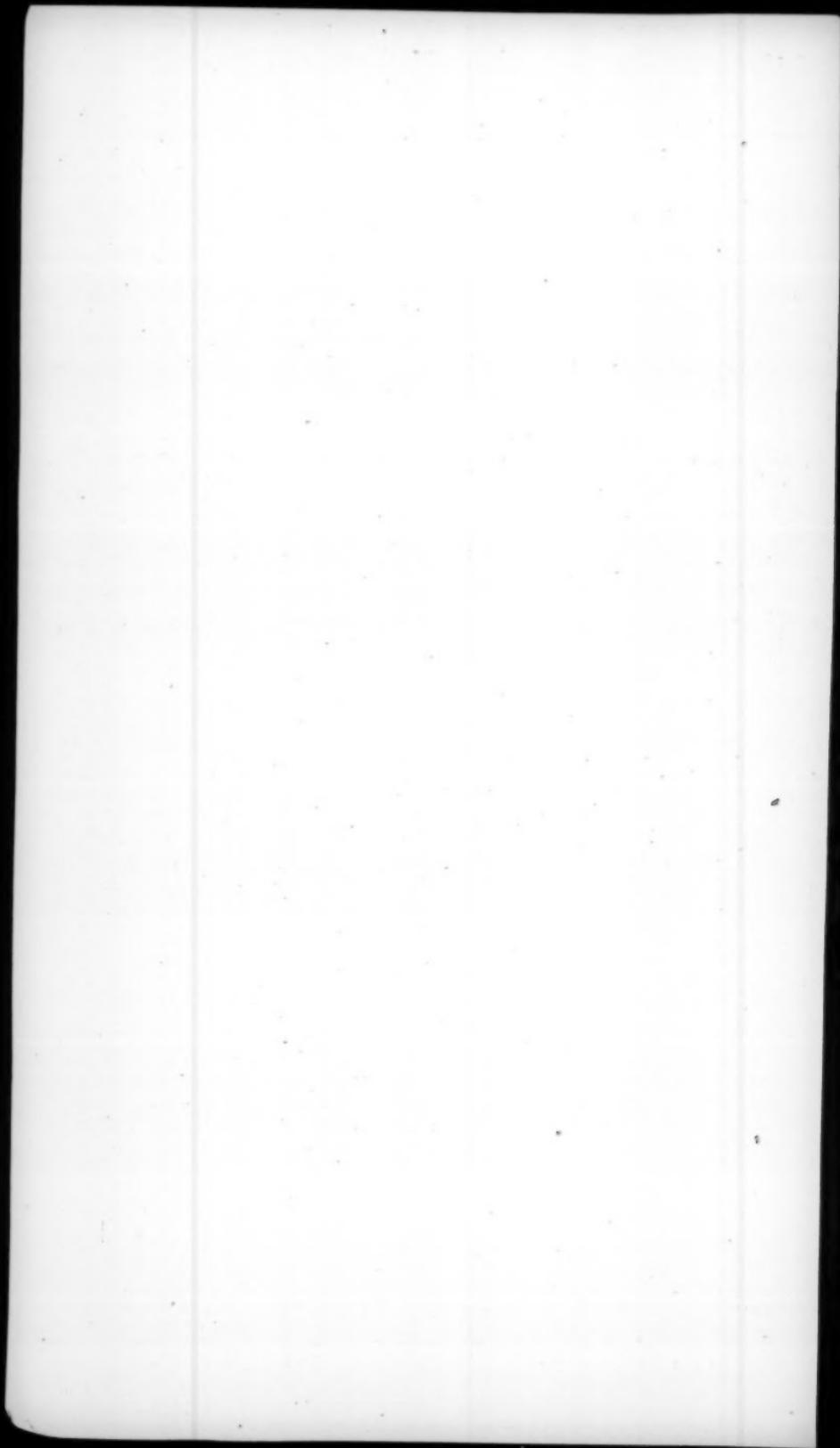
Great store of Snow and Water in winter, doth foretel that Spring-time and Summer following shall be fair and warm.

If the Rain-bow appear in the East toward the evening, it is a token of fair weather.

If it lighteth in the horizon without Thunder, it is a token of fair and clear weather.

When Night-Bats shew themselves in great number, or more timely in the Evening than they were wont, it is a manifest token that the next day after will be clear and fair. If Bites be seen to walk and fly together, it is a token of fair weather.

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it. If little flies or Gnats be seen to hover together about the beams of the Sun before it set, and flye together, making as it were the form of Pillar, it is a sure token of fair weather.

When the Clouds in the Air are seen to decline winwards, it doth foretel fair weather.

When sheep or goats be seen to loyn or couple together late, or in the evening, it prognosticateth fair weather.

If Dren be seen to lyze along upon the lefte side, is a token of fair weather. If any Mist fall, ther in the Spring or Autumne, it foretels that day to be fair and clear. When the Owl screecheth in foul weather, it is a token of fair weather by hand. If Ants or Pismires dwelling in any hollow place, do remoue their Egges, it is a signe of fair weather.

When Cranes are seen to flye forth-right, without turning aside or back, it is a manisest token of fair weather. The Moon appearing with a whie circle, called Halo, in form of a Crown, foretelth fair weather to ensue. If it lighten to the north, and the weather bring clear, it is a signe of hot weather. If Ravens or Crows be seen to stand pinging towards the Sun, it is a manisest signe of extreme heat to follow.

When Rites are seen to play and flye lassurely in the air, it is a signe of heat. When the air is sultryng and very hot, it is a signe of cold weather to come. It is a signe of manisest cold weather, if the snow fall not in the morning, especially not being undred by the wind.

If in the winter the Sun setteth more clear, red,
and bright, than it is wont, and that a Northern
wind blow, it is a sign the night will be very cold.
If that the air in our Region be faint and warm,
it is a token of snow to follow. The appearing of
Comet or blazing-star is a token of a dear year.
When Birds sige and flock together, in companies
with crying and chattering, forsake the Island, the
Woods, or Fields, and withdraw themselves
near to Cities, Towns and Houses, it foretelleth
great Barrennes, Dearth, and want of Victuals
to ensue.

Thus said my Author long ago,

Which now too true we find;

None knows his Friend now from his Foe,

Nor which way blows the Wind.

A brief Concordance of Years, with some Memorable Things
since the beginning of the Reign of Queen Elizabeth.

Anno	An.	
Dow.	An.	
1550	1. 134	A Parliament called.
1559	2. 134	Monastryes suppressed.
1560	3. 133	Warre with Scott and French.
1561	4. 132	Rew's Church-steeple burnt.
1562	5. 131	Tempeft and Earthquake.
1563	6. 130	20000 died of the Plague in London.
1564	7. 129	Thames frozen.
1565	8. 128	Peace with France.
1566	9. 127	King James born.
1567	10. 126	Postal Exchange faiifhed.
1568	11. 125	A dry Summer.
1569	12. 124	Rebellion in the North.
1570	13. 123	Warr with Scotland.
1571	14. 122	Earthquake in Herefordshire.
1572	15. 121	Mallacre in France.
1573	16. 120	Earl of Essex goes to Ireland.

				Counterfeit Spirits punished.
1574	17	119		An Earthquake.
1575	18	118		Forbisher's North Voyage.
1586	19	117		Infection at Oxford Affizes.
1577	20	116		A great Snow.
1578	21	115		A curious Lock-Smith.
1579	22	114		Great Earthquake and Blazing Star.
1580	23	113		Three Jesuits Executed.
1581	24	112		New Calendar began.
1582	25	111		Earthquake in Dorsetshire.
1583	26	110		Naswick burnt.
1584	27	109		Tobacco first used in England.
1585	28	108		Ludgate new built.
1586	29	107		Blackwell-Hall new built.
1587	30	106		Spain's Armado overthrown.
1588	31	105		Duke of Guise Murthered.
1589	32	104		Blasphemous Barker Hanged.
1590	33	103		East-India Company began.
1591	34	102		The Thames almost dry.
1592	35	101		1636 Died of the Plague in London.
1593	36	100		Great Tempest.
1594	37	99		Scarcity of Corn.
1595	38	98		Earl of Essex takes Cadiz in Spain.
1596	39	97		Wheat 14 shillings a Bushel.
1597	40	96		Great Tempests and Frost.
1598	41	95		Earl of Essex goes to Ireland.
1599	42	94		Embassadors from Russia and Barbary.
1600	43	93		Earl of Essex Beheaded.
1601	44	92		Queen Elizabeth died at Richmond.
1602	44	91		K. James the I. began March 24 1603.
1603				30578 Died of the Plague in London.
1604	1	90		Peace with Spain.
1605	2	89		Powder Plot.
1606	3	88		King of Denmark came to England.
1607	4	87		Moore-fields Beautified.
1608	5	86		Oath of Allegiance.
1609	6	85		New Exchange in the Strand.
1610	7	84		King of France Murthered.
1611	8	83		Bartolomeo Loyat an Arian, buried.
1612	9	82		Lady W. Married. Prince Henry dies.
1613	10	81		Artillery Company revived.
1614	11	80		

1614	12 79	Middleton's Water.
1615	13 78	Smithfield Paved.
1616	14 77	Charles Created Prince of Wales.
1617	15 76	Haddock the sleeping Preacher.
1618	16 75	Sir Walter Raleigh decollated.
1619	17 74	Queen Anne dies.
1620	18 73	King of Bohemia overthrown.
1621	19 72	Philip III. King of Spain dies, Phl. IV. succeeds.
1622	20 71	Prince Charles goes into Spain.
1623	21 70	Black-Friers downfall.
1624	22 69	The Bloody Cruelty at Amboyna.
1625	K. Cbar. I. beg. Mar. 27. 54265 die. Pl. 35417.	
1626	2 67	War with Spain and France.
1627	3 66	Isle of Rhodes Voyage.
1628	4 65	Duke of Buckingham Stabb'd.
1629	5 64	New-England planted.
1630	6 63	King Charles II. born.
1631	7 62	Battel at L. Tilly slain.
1632	8 61	London-Bridge burnt.
1633	9 60	James II. born Octob. 14.
1634	10 59	Ship-Money first Taxed.
1635	11 58	Old Parr died, Aged 160.
1636	12 57	Dutch take the Spanish Silver-Fleet.
1637	13 56	English Liturgy sent into Scotland.
1638	14 55	The Scots National Covenant.
1639	15 54	Dutch beat the Spaniards at Dover.
1640	16 53	The long Parliament began Novemb. 3.
1641	17 52	The Earl of Strafford beheaded.
1642	18 51	Edge Hill Fight.
1643	19 50	Newberry first Fight.
1644	20 49	Newberry second Fight.
1645	21 48	Arch-Bishop of Canterbury beheaded.
1646	22 47	Lord Fairfax takes Oxford.
1647	23 46	King taken by Parliament and Army.
1648	24 45	King traitorously Beheaded. King Charles the second begins Jan. 30.
1649	1 44	Powder-blow in Tower-Street.
1650	2 43	King Charles II. Crowned in Scotland.
1651	3 42	Worcester Fight. Lovell beheaded.
1652	4 41	Wars with Holland.
1653	5 40	Old and New Parliament dissolved.

1654	6	39	Peace with Holland.
1655	7	38	Wars with Spain.
1656	8	37	Two Tydes in 3 hours, Octob. 3.
1657	9	36	Mardike taken by the English and French.
1658	10	35	Cromwell died.
1659	11	34	Sir George Booth, and Gen. Monk for the King.
1660	12	33	King Charles II. joyfully restored.
1661	13	32	King Charles II. Crowned, April 23.
1662	14	31	Married to Queen Katherine.
1663	15	30	King and Queen at Windsor.
1664	16	29	Three Blazing Stars seen.
1665	17	28	97351 die. of the Plague 68586.
1666	18	27	13200 Houses burnt in London.
1667	19	26	The Dutch Hostile Treaty.
1667	19	25	E. of Clarendon banished, Abr. Cowley died.
1669	21	24	Prince of Tuscany arrived in England.
1670	22	23	Duchess of Orleance died.
1671	23	22	Duchess of York, and E. of Manchester died.
1672	24	21	War proclaimed with Holland by English and French. Earl of Sandwick slain.
1673	25	20	Sir Edward Spragg slain at Sea.
1676	28	17	600 Houses burnt in Southwark.
1677	29	16	Prince of Orange Married to the Lady Mary.
1678	30	15	Sir Edmund-Bury Godfrey murdered.
1680	32	13	A great Comet.
1682	34	11	Another Comet.
1684	36	10	A great 13 weeks Frost, with a Fair kept upon the Frozen Thames.
1685	King James II.	began Feb. 6;	The King and Queen Crowned April 23.
	11	8	Monmouth Landed at Lime, June 11.
	11	8	Monmouth Beheaded, July 15.
1688	14	5	King James left the Kingdom in December.
the	1689	King William and Queen Mary Crowned April 11.	



*A brief Description of all the Members of the Body,
with their Signification.*

Of the Head.

FIRST, the Head shaxe and round, denotes only the
to be forgetful and foolish; the head long in
fashion to the hammer, to be prudent and wary;
and in the fore part of the head a hollownes, to
be wily and ireful: the head big, doth denote a
dull person, and applyed to the Als. The head
little, to be foolish, and applyed to the Dog: the
head mean of bigness, doth argue a good Wit
naturally; the head pinable sharp, to be unshame-
faced and a beaster.

Of the Forehead.

The forehead smooth, to be a flatterer, apply-
ed to the fawning Dog: the forehead big wrink-
led, to be bold, applyed to the Bull and Lyon: a
low forehead to be sad, applyed to the Passion: a
low forehead, to be a flatterer, applyed to the
Dog: a high forehead, to be liberal, applyed to
the Lyon: an over-wrinkled forehead, to be un-
shamefaced; and puffed up in the Temples to be
high-minded, specul, and of a rude wit: the fore-
head small, to be unapt to learn, unconstant, and
applyed to the Hare, the forehead very big, to be
bold, and applyed to the Ox: the forehead round,
to be of a dull perseverance, ireful, and applyed
to the Als: and being somewhat a plain fore-
head,

head, to be circumflex, and applyed to the Dog ;
square formed shyead, to be bold, applyed to the
Lyon.

Of the Eyes.

The Eyes small and quivering, to be shamefac'd,
and yet a lover : how much the bigger Eyes, so
much the less malice, yet the more foolishness ;
only the Eyes thwart writhing, to be deceitful, a ni-
gard, and fesful : the Eyes big out, to be foolish,
leareful, faint-hearted, and unshamefac'd : the Eyes
disorderly moving, as one whyle running, and
other whyle staying, to be rash, disquiet, and trou-
bled in mind, wicked, and a hiber : the Eye-lids
quivering, to be fearful, applyed to the Passion :
the Eye swift moving with a sharp look, to be
fraudulent, unfaithful and a thief : the Eyes sed-
uctively looking, to be troubled in mind and a De-
ceiver : the Eyes situated as into a length, to be
a deceiver and envious : little bags vñ bladders
swelling out from the Eyes, to be great illine-
ssakers, applyed to the Passion : little bladders
swelling out before the Eyes, to be great sleepers,
applyed to the Passion : the Eyes small, to
be faint-hearted, applyed to the Ass : the Eyes big,
to be slow and tractable, applyed to the Ox : the
Eyes hollow standing, to be envious and wicked,
applyed to the Ape : the Eyes standing out, to be
foolish, applyed to the Ape : the Eyes somewhat
hollow, to be stout of Courage, applyed to the Ly-
on : the Eyes somewhat big, and a little eminent,
to be gentle, applyed to the Ox : the Eyes
wide open, to be impudent, the corner of

their Eyes, fleshy unto the Nose, joyning, to be malicious: the Eyes of length to be crafty, and a deceiver; the Eyes big and trembling, to be Scrous of women, applyed to the Passion.

Of the Nose.

The Nose round, with a sharpe gat at the end, to be wanting of mind, applyed to the Virgine: the Nose wholly crooked from the Forehead downward, to be unshamefaced and unstable, applyed to the Raven: the Nose crooked like the Eagles Bill, to be bold, applyed to the Eagle: the Nose flat, to be lecherous and hasty in wrath: the nostrils large, to be Ircful, applyed to be honest and bold; the end of the Nose big, to be desirous of that he saeth, applyed to the Fox: the end of the Nose big, and turning up, applyed to the Sow: the end of the Nose sharp, to be of a fierce ire, applyed to the Dog: the Nose round being blunt at the end, to be stout, applyed to the Lyon.

Of the Ears.

The Ears long and narrow, to be envious: the Ears standing very near the head, to be a dullard and sluggish: the Ears hairy, to be a long liver and quick of hearing: the Ears small, to be a scosser, applyed to the Ape: the Ears big, to be a dullard, applyed to the Ass: the Ears hanging, to be a fool, applyed to the Ass: the Ears of a mean bigness, to be faithful and honest conditioned: the Ears over round, to be unapt to learn.

Of the Face.

The Face long, to be unshamefaced: the Face small,

small, causes swearing, to be crafty, lecherous, and
a great soeder: the face very little and round, to be
foolish: the face long and lean, to be bold: very
crooked, long and lean, to be malicious; longer
from the solehead to the jaws, to be a Lyon: nar-
rower from the jaws unto the chin, to be envious
and contentious: the face shabby, to be slow, apply-
ed to the Ox: the face lean, to be careful and cir-
cumspect; the face very fleshy, to be careful, apply-
ed to the Ass and Hatt: the face big to be slow, ap-
plied to the Ox and Ass: a narrow face to be a
niggard: a countenance looking downward, to be
a hypocrite and wicked: the face to be hollow with-
out any bearing out, to be contentious: like to a
Drunken countenance, to be lightly drunk: like
to an ireful countenance, to be ireful, and applied to
the appearances: like to the shamefac'd counte-
nance to be shamefac'd: the face deform'd and awry,
to be evil conditioned.

Of the Lips.

The Lips big, that the upper hangeth down over
the nether, to be foolish, applied to the Ass: the
upper lip bearing out that the gum be seen, to be a
wrangler and spiteful, applied to the Dog: the
Lips thin, hanging the one over the other, to be
bold and hardy, applied to the Lyon: the Lips thin
and hard, to be ireful, and unapt to learn, applied
to the Hatt: the lips thin and soft, to be stout, ap-
plied to the Lyon.

Of the Chin.

The Chin round, to be effeminate, applied to
the woman: the under chin hanging low down,
to

to be lecherous : the chin having a pit at the end, to be a wily person and libidinous : the chin sharp to be faithful, applyed to the dog : the chin round and sharp, to be envious and cruel, applyed to the Serpent : the chin in a manner square, to be honest conditioned : the chin long and downward sharp, to be a crafty fellow.

Of the Beard.

The Beard unseemly formed, to be of a god nature, of a natural cause : the Beard unseemly fashioned, to be of an eßl nature, of the contrary. The womans Beard to be lecherous : the woman having no Beard at all, to be honest conditioned. The mans beard over hairy, to be melancholisch, of a natural cause.

Of the colour of the Eyes.

A dark yellow to be honest conditioned, applyed to the Lyon : and fiery, to be unshamefac'd, yet full of Mirth : variable of colour, to be chearful, applyed to the passion : and shining bright, to be letricious, applyed to the Cock and Raven : the colour red about, to be ireful, applyed to the passion : very black, to be fearful, which the property of the colour gibeth : black and yellow of colour, to be honest conditioned, applyed to the comeliness thereof ; gray or white, to be chearful, which the property of the colour gibeth.

The colour of the Face.

The cheeks and nose of the livers redness, to be most digested : the colour red above, to be shamefac'd, applyed to the passion : the cheeks red above, to be Lovers of Wine, applyed to the Passion.

The

The Colour of the Breast.

Of a fierce colour, to be fierce, applied to the Passion.

The Colour of the whole Body.

A very pale colour (except it be a sicknes) to be fearful, applied to the Passion: of a honey colour, to be sluggish, of a natural cause; of a fiery colour, to be long angry, hard to be pleased, very furious and pale, not proceeding of overmuch study, to be vicious and wicked: very black of colour to be fearful of courage, applied to the Black-a-moor: very white, to be fearful, applied to the Woman: smartish of colour, to be meanly strong: yellow of colour, to be honest conditioned, applied to the Lyon: very red or ruddy, to be wily and ingenuous, applied to the Wolf.

Of the Teeth.

The Teeth hid and broad, to be sharp-witted, one of a dull capacity and lascivious, applied to the Ox and Ass; the sharp teeth if they be long and flat, bearing outward, to be a great fool, foolish and wicked, applied to the Dog and Bear.

Of the Voice.

The Voice small, soft, and broken, to be fearful, applied to the Woman: big and high, to be very fierce, applied to the Mastiff Dog: a soft voice without reaching, to be gentle, applied to the Sheep: the voice small and loud, to be fierce, applied to the Goat: the voice loud and big, to be injurious, applied to the Ass, the beginning big and ending small, to be fearful, applied to such which cry out, and to the crying of an Ox.

Of the Neck.

The Neck short, to be witty applyed to the Wolfe and Cat ; such sufficient strong about the knot or joint of the neck, are witty, and of a god capacity : such are weak, to be dullards : the neck big, to be strong, applyed to the man : the neck slender, applyed to the woman : big and fleshy, to be freful, applyed to the Lyon ; long and small, to be fearful, applyed to the Hare.

Of the Breast.

The Breast without hair, to be unshamefard, or fearful, apply'd to the woman : very fleshy, to be unapt to learn : the space from the throat boar to the bottom of the breast, longer than from the bottom of the breast unto the navel of the belly, to be of a witty and god capacity : the paps fat and hausing down in men, to be weak and effeminate ; a big piece of fleshy bearing out of the left side of the breast, in the form of a leeks head, or like to sprung up, and that there be one or many hairs grown on it, it is then an argument of honour and riches, Ptolomy writeth : the the breast big and well fashioned, to be strong applyed to the man : the breast large, and well compact, to be strong, apply'd to the Lyon, fleshy on the breast, to be unconstant and bold, apply'd to the Widge.

Of the Shoulders.

The Shoulders sharp, to be deceitful : the shoulders broad, to be strong, of a god capacity, but narrow, to be a dullard : the shoulders evil fashioned,

to be weak; well compounded, to be Liberal; weak compounded and bearing up thin, to be a Niggard.

Of the Stomach.

The belly small, to be of good capacity; much hairy from the navel downward, to be full of words, applied to the Birds: much fat about the stomach, to be strong, otherwise weak; the belly bearing but big, to be a great feeder.

Of the Back.

The Back crooked, to be a Niggard, ill-conditioned, and equally formed, to be of a good nature; the Back narrow, weak, the Back big to be strong, the Back large, to be strong and high-minded.

Of the Arms.

The Arms hairy, to be unconstant and lecherous, applied to the Birds; the Arms very long, to be strong, bold, honest, and gentle; the Arms short, to be a procurer of discord and lecherous.

Of the Hands.

The Hands small, to be unconstant and wily; the Palms of the Hands unto the wrists broad, and narrow upward, to be a Riotor in his first age; the hands short and very big, to be rude and a lard; the hands fat with the fingers, like to be a Thief.

Of the Nails of the Fingers.

The Nails very short, to be wicked, applied to the property; the Nails small and crooked, to be a greedy Catcher, applied to the Hawk. The Nails very little, to be a crafty Beguiler; the white prickes of the Nails, to be wealthy, and to have

have many Friends: the black pikes in the Nails, to be hated, applyed to the natural cause; the Nails long, smooth, thin, white, reddish, clear wchit, to bewitch, and of a good capacity: the Nails narrow and long, to be cruel and fierce: the Nails rough and crooked, prone to the Venereal sic, applyed to the property.

Of the Nails of the Toes.

The Nails thin and well coloured, to be honest conditioned and witty: the Toes joyning close together, to be fearful, applyed to the Quat: the Toes and Nails crooked, to be unshamefac'd, applyed to the Birds.

Of the Navel.

The Stomach from the Navel to the Breast fleshy, to be wicked after Ptolomy; the same spruce, soft, well compact, to be stout and high-minded: the Sharp, large, from the bottom of the breast to the Navel, to be dull of capacity, and a greater feeder, applyed to the natural cause; the space equal, to be witty and honest conditioned, applyed to the natural Cause.

Of the Ribs.

The Ribs filled about as they were blown up, to be full of words and foolish, applyed to the Dr and Frog: the person well ribbed, to be strong, applyed to the Male-kind: the Ribs narrow and weak compounded, to be weak, applyed to the Female-kind.

Of the Loins and Hypocondria.

The Hypocondria thin and fat, to be fearful, applyed to the Frog, the Hypocondria fleshy, unapt

unapt to be taught : the person well joyned, to be a lover of hunting of wild Beasts, applied to the Lyon and the Dog.

Of the Haunches and Hips.

The Hips well sinewed, to be strong, applied to the Male-kind ; the Hips fleshy, to be weak, applied to the Woman ; the bones of the Haunches bearing outward, to be strong, applied to the Male-kind ; the bones of the Haunches slender, to be fearful and weak, applied to the Woman.

Of the Pecten.

The Pecten very thin of hair, to be chaste, applied to the Natural cause ; the Pecten very hairy, to be libidinous, yet prosperous, applied to the natural Cause.

Of the Buttocks.

The Buttocks dryed in flesh, to the evil, applied to the Ox ; the buttocks sharp and bony, to be strong, applied to the Male-kind ; the buttocks fat and fleshy, to be weak, applied to the Woman.

Of the Legs.

The Legs slender, to be dull of capacity, (yet this falleth often in the learned Students) : the Calves very big, bearing out, to be sluggish and rude-manner'd ; the Calves mealy big formed, to be witty and honest conditioned, the Legs big sinewed and browned, to be strong, applied to the Male-kind ; small sinewed, to be libidinous, applied to the Birds ; the Legs big and ill-fashoned, to be unmaner'd ; the Calves of the Legs big, make an ill-manner'd person ; the Calves lost, where degenerates.

The Knees bending forward, to be effeminate, applied to the woman; the knees far, to be fearful, yet liberal; the knees lean, to be strong and hardy; the knees big, to be an effeminate person, applied to the excessive appearance of them; the knees slender, to be fearful, applied to the excessive appearance of them.

Of the Ankles.

The Ankles broad, to be strong, applied to the natural cause; the parts about the Ankles over-fleshy, to be foolish, applied to the property; the heels slender or thin, to be fearful, applied to the property and condition of them: The Ankles strong sinewed and brawned to be strong, applied to the Male-kind; the Ankle much fleshy, to be weak, applied to the Woman.

Of the Feet.

The Feet thick and short, to be weak; of the natural cause; the Feet slender, short, to be wicked, of the natural cause; the Feet fleshy and hard, to be a dullard; the Feet small and late formed, to be a Fornicator, applied to the property of the Male; the Feet much hairy, to be lecherous and bold, applied to the natural cause; the Feet naked of hair, to be weak of strength and courage, of the natural cause; the Feet weak sinewed and brawned, to be strong, applied to the Male-kind; the Feet weak sinewed and small, to be effeminate, applied to the woman; the inner part of the soles of the Feet not hollow, but so filled with flesh, that they make

make no hollownes at all in the step on the ground, is denoted to be crafty, apply'd to the natural cause; the feet big and fleshy, to be foolish, apply'd to the natural cause.

Of the Hairiness of the Parts.

The Back very hairy, to be cruel, apply'd to the Beasts; the Neck behind hairy, to be liberal and stout, apply'd to the Lyon, the hair of the Eye-brows growing downwards towards the Nose, and spreading upwards unto the Temples, to be foolish, apply'd to the Sow: the hair of the Eye-brows joyn'd together, to be a sad person, apply'd to the Passion: the hairs of the Head standing straight up, to be fearful, apply'd to the passion; the hair of the head very crizzled, apply'd to the Hors: the hairs to be crizzled at the end, to be strong and bold, apply'd to the Lyon: the hairs of the head plain, to be simple: much hair of the head, and thick, to be evil conditioned: the Legs hairy, to be venetous, apply'd to the Goat: the Breast and belly very hairy, to be unconstant, apply'd to the Birds: the Shoulders very hairy, to be the like unconstant.

Of the Going and Moving.

The person going with his feet and knees turning in, to be weak, apply'd to the Woman: the walking, writhing or shinking the body higher, thither, to be a flatterer, like the fawning Dog; leaning on the right side in the going, to be a Tythick, apply'd to the excessive appearances; the eyes quick moving, to be greedy and quick catchers, apply'd to the Hawk: the Eyes quick and

often moving with a stediness of the body, to be witty, and of a ready understanding, apply'd to the condition of the Passion. The pace slow and long, to be witty, yet weak; the pace long and quick, to be long, yet foolish: the pace short and quick, to be foolish and weak of Strength; the Shoulders bending forward in going, to be high-minded.

Of the Personage and Stature.

Such as are high of Personage, of a hot and dry quality, to be witty and ready to conceive. Big of Personage, and of a cold and moist quality, to be dull of capacity, of the contrary cause. The Personage evil fashioned and tall of stature to be dull of capacity, and ill conditioned, apply'd to the form. The person of a comely Personage, and mean of stature, to be witty and honest conditioned, apply'd to the natural Cause. Such as are of a very small Personage to be quick witted, and prompt in attaining any matter of the natural cause. Such as are very big of personage, of dull capacity, and thereof hardly concesing, of the contrary cause, after Aristotle. Small of personage, and of a hot and dry quality, choleric, to be apt, readily to conceive and to judge or discern any matter rightly. Small of personage, and cold and moist quality, to be apt to conceive, and readily to discern, of the contrary cause.

The Signification of MOLES.

If the Man shall have a Mole on the place right against the heart, it doth denote him undoubtely to be wicked.

If a Woman shall have a Mole on the left breast, then pronounce the same Judgment as of the man.

If a Mole be seen on the Man or Womans belly, doth demonstrate that he or she shall be a great Exeter of Gluttony.

If a mole in either Man or Woman, shall appear on the place right against the Spleen, doth argue that he or she shall be much passionated, and often times sick.

If either Man or Woman shall have a mole in the bottom of the belly, doth argue much debility, and to be often sick.

If a mole either in Man or Woman shall be seen near the privy place, denotes unspeakable detestableness, and unsatiate co-acting.

If a Man or Woman hath a mole on the 23. ii. 2 app. 2 be in 2 m. it self, argueth the begetting of male Children, and the Woman female Children.

If a mole shall appear on that party, about the 23. viii. app. 2 be in 2 m. in the Man or Woman, denoeth great increase of Witches.

If a man shall have a Mole on the knæ, he shall then certainly obtain a comely and wealthy Wifse.

And if that the woman shall have have a Mole on the right knee, witnesseth her to be honest and vertuous; if on the left, then she shall enjoy many Children.

If a man shall have a Mole on the ankle of the foot, it denoteth that he shall take upon him the womans part.

If a woman have a Mole on the ankle, she shall take upon her the mans part.

If the man or woman shall have a mole on the foot, it denoteth good luck, and enjoyment of many Children.

Likewisle (this is to be very much observed) That the Moles of Moles seen on the right side, either of man or woman, evermore denoteth honesty and great store of Riches; but on the left side, to be harm'd with calamities, and continually penurie.

If a man shall have a Mole on the Forehead, doth bidden that he shall posses much Wealth and Riches.

The woman having a mole on the Forehead, demonstrates that she shall either govern, or else come to an high Dignity.

If a man shall have a Mole about the over-brow, that doth argue that he shall couple and lye in marriage, both with honest, wealthy and vertuous Women.

If a woman have a Mole in the same place, doth denote that she shall lye in marriage but with a rich, fair and comly Person.

If the man shall have a Mole on the over-brow,

then let such a person refrain from Marriage altogether, or all his life-time: for that such a person (if he marry) shall have five Wives in his life-time. Also the Woman having a Mole in the same place, to have so many husbands (as the man hath Wives) in her life-time. Melampus writeth.

If a man have a Mole on the Nose, somewhat ruddy, and another the like in the privy place, doth vindicate that such a person is overmuch given to the Venereal Act.

Also the like Mole seen either on the Nose or Eye of the woman, and that she hath the like on the privy place, doth signifie the farie that is before spoken of the man.

If a man shall have a Mole overthwart the Nose, doth denote that he shall wander hither or thither, through Countries and Cities.

A Mole the like standing on the womans Nose, doth portend that she shall travel on foot through sundry Countries, and that she hath the like Mole besides on the privy place.

If a man have a Mole on the gullet or throat, doth demonstrate that he shall become very Rich.

If the woman hath a Mole on the necker Jaw, doth vindicate that she shall lead her life in sorrow and pain of the Body, because she hath that within her Body which shall hinder her from the attaining and bearing of Children: If a man shall have the form of a Mole on his Tongue, doth demonstrate that he shall marry with a rich and beautiful woman.

If either man or woman shall have a Mole on

any of the Lips, doth portend that he or she be a great feeder and a Glutton.

If a man shal have a mole on the Chin, doth argue that he shall be Rich both in the substance of Money and Possession.

Also a Woman having a mole in the same place, doth vindicate that she shall come to the like Wealth as the Man, and that she hath besides the same, like a mole aloft, or against the Milt.

If a man shal have a mole in any of the Ears, doth argue that he shall be rich and much reverenced and spoken of.

If the woman shal have the same, and that in the like place doth denote the same good hap and fortune to her; and that besides, she hath the like mole placed on the Thigh or Hams.

If the man shal have a mole on the neck, doth promise that he shall become very rich.

If the woman have a mole in the same place, doth vindicate that the same fortune and wealth shall ensue unto her.

If the Man shal have a mole in a manner behind the Neck, doth demonstrate that he shall be beheaded, except God (through earnest Prayer) prevent the same.

If as well the Man as the Woman, shall have a mole on the Loyns, doth demonstrate a weak and poor kindred, and to be always neddy.

If on the Shoulders of the Man shall be seen a mole, doth signifie Imprisonment, and seuerall of the mind.

If the man shal have (as is abovesaid) a mole

on the Throat, it doth promise that he shall marry both with a beautiful and rich Woman.

If a woman shall have a mole on the same place, doth signifie that she shall also marry both with a wealthy, and very fair, or comely man.

If either in the Man or Womans hand shall a Mole appear, doth denote the prosperous good luck, and enjoyment of Children,

If either the Man or Woman shall have a Mole on the Breast, doth threaten that he or she shall be much harmed by poverty.

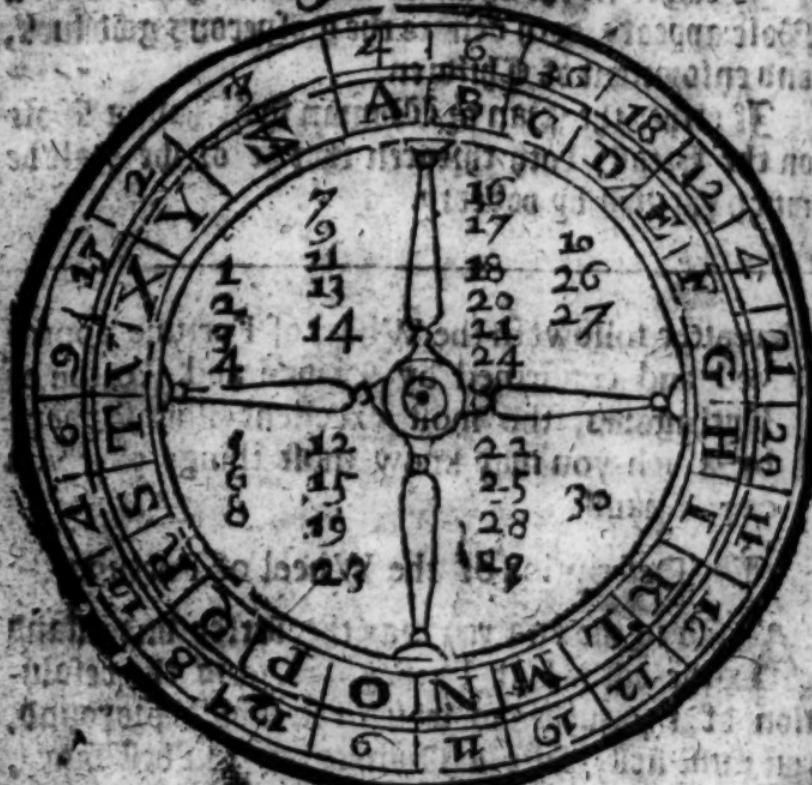
Hereafter followeth the Wheel of Fortune approved and confirmed by Science and Reason of Pythagoras, the most excellent Philosopher; by which you may know most things that you can demand.

The Description of the Wheel of Fortune.

And to the end you may the better understand the Wheel of Pythagoras, and the resolution of the questions which you would propound, you must first chuse a Number as you best fancy, so that it exceed not 30. This done, take the Number of the Day, as you shall find set down, and take the Number of the Circle of the Wheel which is over the Letters, which Letters must be the beginning of your Name, then gather the Numbers into one sum, which you must divide by 30. And what remains look in the Body of the Wheel for, and if you find it in the upper

part of the wheel it will come to pass, if in the
better, the contrary if in the worse.

Pythagoras's Wheel



Likewise to know if one shall enjoy their Love,
take the number of the first Letter of your
name, the number of the Planet, and of the day
of the week, all these put together, and divide them
by 30, if it be above, it will come to your mind,
and if below, to the contrary; and mind that num-
ber, in the which exceed not 30.

The

The Chances or Demands which may be made or proposed in the Wheel of Fortune.

1. Whether you shall obtain the Favour of the Person you desire?
2. Whether your Master shall attain to the Pre-ferment he desireth?
3. If you shall have the Favour of a Prince as you desire?
4. If the Prince shall take the Town Besieged?
5. Which of the two Princes which make War the one against the other, shall have the Victory?
6. Whether there shall be any great Fight of Arms done in the Camp or not?
7. If there shall be a Peace between 2 Princes?
8. If a Captain shall be in great Favour with the Lord his Servant?
9. If a Captain be Valiant, or not?
10. If a Horse shall win the Race.
11. If a Prisoner shall come out of Prison?
12. If a Sick Person shall amend?
13. If the Sickness shall be long or short?
14. If the Suit in Law shall be judged to your profit?
15. If you shall have your Hearts desire or not?
16. If you shall have a Child by your Wife or Leman?
17. If a Woman with Child shall have a Son or Daughter?
18. If a Child shall be Fortunate, or Unfortu-nate in the World?
19. If a Thing stolen will be recovered again?
20. If

20. If it shall be a plentiful Year?
21. If it be good to take a Voyage in hand?
22. If it be good to occupy Merchandise?
23. If it be good to take a Wife?
24. If a friend's Ship shall take good Effect?
25. If a Man shall be fortunate in his House?
26. If a person shall be always rich or poor?

And thus you may do of all other demands whereof you would be resolved.

And to the end you may the better understand this Wheel of Pythagoras, and the Resolution of the Demand which ye would propound, you must first of all chuse you a Number, what you list at your discretion, as 12, 13, 15, or any other Number more or less: this being done, take the Number of the Day, as you shall find hereafter; all set in order, and then take the Number which ye shall find in the Wheel upon the first Letter of your name. As for example; If your Name be Anthony, you must take A. and the Number which is over it: all which things you shall find put in order in the wheel, and gather all those numbers into one summe, which ye shall divide by 30, reserving the rest. As for example: If your total Number do amount to 134, divide that by 30, and there will 14 remain, which Number you must search in the Wheel, and if you find it in the upper half, your matter shall spend well, and if it be in the nether half, it shall be evill: and thus may you know all that you desire to know.

And if you would know whether you shall enjoy your Love or not, take the Number of the first Letter

ter of your name, the number of the Planet, and of the day of the week, and all these numbers ye shall put together, and then divide them by 30, as you did before, and take your remainder, and seek in the Wheel, and you shall find it; and then if it be in the upper half, you shall have your request, and if in the nether part, it is contrary.

And thus you may do of all other things which you would know; you must consider that the numbers in the Wheel pass not 30, as you shall find them beginning with 1, 2, 3, and 4, consequently to 30. In the Wheel you may see.

An Alphabet to know which of the Two that fight or go to Law one against another, shall have the Victory

A	B	C	D	E	F	G	H
13	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z	
13	9	8	2	6	6	4	

For to understand and practise this Alphabet rightly, you must first know the proper Names of the parties which is to fight, or go to Law one against the other; then with the same Names in Latin, in the Nominative Case singular, observing the Orthography, and according to the Alphabet, joyn unto each Letter of the same Names, the number unto him appertaining following.

following the portraiture here before-written, and summe the said numbers together, that is to say, each man by himself ; and when ye have put them all together, divide them by 9, and that which remaineth on the one part, and on the other, the division being made, you shall no doubt, readstly find it. After this, behold the Rules which follow ; whereby you may know what shall happen to the one and the other : and if it fortigne that in the dividing the whole by 9, there remain nothing, you must take the last number of 9, for that shal then serue in this purpose, as you shall hereafter know more at large by ex perience.

It doth not chance once in a thousand times, that two persons which go to fight, or go to Law one against the other, should be of one very name ; therefore look to know their true names. And to the end, that you may the better understand this Rule : put the case that Peter and Paul should fight one against the other, if you do then examine that which is said before, you shall know the thing that will happen ; yet must you know that God is Governeur and Disposer of all things, and can change and alter them at his pleasure ; but we speak according to the Influence and Course of the Stars : and here,

P	13	P	13
E	22	A	1
67	makes seven	37	makes 4
T	times nine.	U	2
8		L	10
R	P3	U	2
V	2	S	9
S	resteth 4.		rests. 1.
Summ	6x	Summ	37.

And so by this Example is shewed unto you the names, the numbers, and the summs of them, with their divisions by 9. So that they being divided and summed, there resteth 4 to Peter, and 1 to Paul.

The Table following sheweth which of the persons shall be Conqueror, according to the Rule going before.

1	3	5	7	9
2	4	6	8	
3	5	7	9	
4	6			
5	7	9		
6	8			
7	9			
8	4	6	8	

To know whether a Person do tell the Truth or not.

You must write his or her name in Latin, that you would prove this practice by, and likewise the name of that day they told you the Tale, and unto each of these Letters the Number thereunto belonging, as you shall see by the Alphabet following, and put all those Numbers into one total Summ, and add thereunto 26, and then divide the whole total Summ by 7, and then if the remainder be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.

A	B	C	D	E	F	G	H
10	2	20	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	2	4	14	

To know whether the Husband or Wife
shall dye first.

To know and understand the Resolution of this question, you must write the proper names both of the man and the woman in Latin, and put to each Letter in them, the Number of it belonging, as you found it in the Alphabet before: and putting all these numbers into the total Summ, divide them by 7, and then if the remainder be even, the woman shall dye first, and if it be uneven, the man shall dye first.

To know, if a Woman be with Child, whether she shall have a Boy or a Girl.

Write the proper Names of the Father and Mother, and of the Month that she conceaved with Child, and adding likewise all the numbers of those Letters together, divide them by 7, and then if the remainder be even, it will be a Girl, if uneven it will be a Boy.

To know if a Child new-born shall live or dye.
Write the proper Names of the Father, and of the Mother, and the day that the child was born,

born, and put to each letter his number, as ye did before, and unto the total Summ, being tolled together, put 25, and then divide the whole total by 7, and then if the remainder be even, the Child shall live by and by vs, and if it be uneven, it shall lye.

To know whether a Wife be Honest, or Dishonest.

Write the name of the Wife, and of the Mother, and put the number unto each letter, as is aforesaid, and unto the total Summ put 15, and divide it by 9, and then if the remainder be uneven, she is dishonest.

You must gently write the proper name in Latin, according to the true Orthography.

To know what Planet hath Dominion in the Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	10	20	30	40	50	60	70
I	K	L	M	N	O	P	Q
80	90	100	200	300	400	500	
R	S	T	V	X	Y	Z	

Take the Numbers of every Letter of the proper Names in Latin, of the party you desire to know, and of his or her Father or Mother, by the Alphabet aforesaid, then add all the said Numbers into one total Summ; then divide the same by

by 9; and then if either four remain, it sheweth the Planet ☽ to have dominion. If 2, ☉ 7, the ☽. If 3, ☉ 4. If 5, ☉ 2. If 6, ☉ 8. If 8, ☉ 5. If 9, ☉ 6. And he manner is knowne uppon which of the ☉
Crestiall Signs any person is born. To try the same, summe together the persons names, his Father and Mothers names aforesaid, and divide the same totally by 12, then if 1 remain, it signifieth ☉. If 2, ☉ 3. If 3, ☉ 5. If 4, ☉ 6. If 5, ☉ 7. If 6, ☉ 8. If 7, ☉ 9. If 8, ☉ 10. If 9, ☉ 11. If 10, ☉ 12. If 11, ☉ 1.

The Number of the Planets and their Characters.

Saturnus. Jupiter. Mars. Venus.

114. 45.
Mercurius. Luna.

The Number of the Days in the Week.

106 51 52 103
Sunday. Monday. Tuesday. Wednesday.

31 31 88 45
Thursday. Friday. Saturday.

103 51 52 103
Sunday. Monday. Tuesday. Wednesday.

F A I R S.

The Names of the Principal FAIRS in *England* and *Wales*, together set forth; with the Month, Day and Place where they be kept, more largely than heretofore.

Fairs in January.

The 3 at Llanibitew. 5 Hicketford in Lancashire. The 6 Salisbury, at Bristow, at Llan-ginnie. The 25 at Bristow, at Churchingford, Gravelsend. The 31 Llandissel.

Fairs in February.

The 1 day at Bromley in Lancashire. 2 at Bath, at Wickleworth, at Bugworth, at Faringdon, at Coddlemeaw, Linn, Maldston, Reading, Becksfield, the Wizes in Wiltschire, White-ham. 3 at Boxgrove, at Bimely. 6 at Stratford for six days, for all kind of Merchandise, without arrests. 8 at Cargarton. 9 at Landaff. 14 at Dundle in Northamptonsh. Eversham. 24 at Baldock, Bourn, Frome, Henly upon Thames, Higham-ferries, Tewksbury, Uppingham, Malvern, 25 at Stratford, an Horse-fair.

Fairs in March.

The 1 at Landog, Langevelia, Madrin. at Brentwicks in Norfolk. 4 at Bedford, Oakham. 8 at Cragarton. 12 at Spasford,

Stamford, Sudbury, Woodburn Wrexham, Bodiam,
and Assom in Norfolk. 13 at Ely, Bodwin in
Cornwal, and Mounthrown. 17 at Patrington.
18 at Sturbridge. 20 at Alisbury, Durham. The
24 at Lancashire. 25 at St. Albans, Ashwel
in Hertfordshire, Barton, Cardigen, Cardwalden
in Essex, Huntington, S. Jones in Worcester. Mal-
den, Malpas, Newcastle, No:thampton, at Onay
in Buckinghamshire, Woodstock, at great Thachte.
The 30 at Malmesbury.

Fairs in April.

The 2 day at Hitchin, Northfleet, Rochford.
4 at Leck in Staffordsh. 5 at Wallingford. 7 at
Darby. 9 at Billingsworth. 22 at Stratford. 23 at
Amptil, Bewdly, Browton, Bristol, Bilson-bury
in Lancashire, Castlecombs, Charing, Chichister,
Engfield in Sussex, Gilford, Bishops-hatfield,
Hinningham, Ipswich, Kilborough, Lonquer,
Northampton, Nurley in Sussex, St. Pombs
Sabridgeworth, Tamworth, Wilton, Wortham,
Kilburrough, Arden in Norfolk, Yapsan in Hart-
fordsh. 25 at Bourn in Lincolnsh. Buckingham
Cain in Wilts. Cliff in Sussex, Colebrook, Dun-
mow in Essex, Darby, Janrigs in Buckingham,
Oakham, Oistoriter, Winchcomb. 26 at Terden-
den in Kent, at Clete.

Fairs in May.

The 1st at Andover, Brichill, Blackburn
Lancash: Chelmsford, Congerton in Cheshire
Fockingham, Grighowel, Kimer, Leighdon
Leicester, Litchfield, Latrissent, Louth, Mil-
ton, Ocestry in Shropsh. Perin, Philip Norton
Pondridge, Reading, Rippon, Stansted, Sto-

the Old, Stocknasland, Tuxford in the Clay,
Usk, Warverel, Warwick, Wendover, Wors-
worth. 2 at Poultheley in Carmarthensh. 3 at
Abergavenny, Ashboyn-peak, Arundel, Bramyard,
Bala, Chersey near Darlands, Chipnam, Church-
werton in Shropsh. Cowbridge in Glamorgansh.
Darby, Denby, Elstow by Bedfordsh. Hunning-
ham, Merchic, Mounton, Noneaton, Hudysfield,
Ratsdale in Lancash. Tidnel, Waltham-abby,
Thetford in Norfolk. 25 at Merchenleth in Mount-
gomerysh. 6 at Amisbury, Hay, Knighton. 7 at
Bath, Beverly, Hanslop, Newton in Lancash.
Matsbury, Oxford, Stratford upon Avon. 8 at
Maidstone. 10 Ashburn in the Peak. 11 Dun-
stable. 12 at Greys-thorock in Essex. 13 at Bala
in Meriton. 15 at Welshpoole in Montgomerysh.
16 at Llangartannagge in Cardigaeg-hirc. 19 at
Mayfield, Odehil, Rochester, Wellow. 20 Malm-
bury. 25 Blackburn. 29 at Crambrook. 31 Perhoze.

Fairs in June.

The 3 at Alesbury. 9 at Maldston. 11 at Holt,
Kinwylgate in Carmarthensh Lanibithet, Lan-
will, Landinaladoz, Marsfeld, Newborough, New-
castle in Elini, Oakham, Willington, Newport-
pannel, Skipton upon Strow, Bremwell in
Norfolk. 13 at Newton in Redwen, Montgomi.
14 at Bangor. The 15 at Wizes, Perhoze. 16 at
Bialth, Newport. 17 at Hadstock, Higham-set-
ties, Llanigroling, Tow-green. 19 at Bridg-
norsh. 21 at Stradmerick. 22 at St. Albans,
Shrewsbury, Durham, Darby. 23 at Barnet,
Castle-ebidien, Dalgelly. The 24 at Ashburn,
St. Anns, Awkinbozough, Debdford, Hidle,

Beverly, Bishop's-castle, Broughton-græn, Bro-
worth, Brecknock, Bromsgrove, Cambridge, Col-
chester, Crambrough, Croydon, Farnham, Gloucester,
Halifax, Hartford, Hartlepool, Hoxham, Hurst, King-
ston, War., Kirkham, Lound, Lancash. Lester, Lin-
coln, Ludlow, Pemsey, Preston, Redding, Runc-
ford, Shafesbury, Stratstock, Tunbridge, Wake-
field, Wenlock, Westchester, Windsor, Wormsley,
York. 26 at Northop. 27 at Burton upon Trent,
Folstone, Landegain. 28 at Hescom, Macheleth,
St. Pompey Weston. 29 Ashwel, Bacthamstead,
Bennington, Eala, Babalance, Bolton, Bromly,
Buckingham, Buntingford, Cardist, Gorgange,
Deddon, Holdsworth, Hoindon, Huddersfield, Lew-
ish, Knotsford, Lemster, Lamerton, Landeber,
Mansfield, Marlorough, Pectefield, Ponstephen,
Harstrange, Hennock, Mountsorrel, Mounstrel
Oney, Peterborough, Southam, Stafford, Stock-
worth, Sudbury, Throcock, Grays, Upton, Tring
at Wem, Westminster, Witney, Wolverhampton,
Woodhurst, York. 30 Maxfield.

Fairs in July.

The 2 day at Hashton underline, or Congerton
three dayes at Harrington, at Rickmansworth,
Smeath, Swernsey, Woinborn. 3 Haberlton.
5 at Burton upon Trent. 6 at Haberhul, Lamb-
ther, Lanidlas. 7 at Albridge, Burntwood, Chippingnorton, Castlemain, Chappelflesh, Cante-
bury, Denbigh, Emlyn, Habersford, Richford,
Shelsford, Swearton, Tenbury, Teshabemick
Uizes, Uplingham. 11 at Lidde, Parthey. 13 a
Foddringhay. 15 at Greenstead, Pinckback. 17 a
Stevenage, Heath, Kemes, Læk, Llanvillang

20 at Winchcomb, Axterton, Barkway, Baerly,
Bolston, Bowlen, Catelby, Chimmock, Coolige,
Llanishenner, Neath; St. Margarets, Odham,
Tembie, Urnidge, Woodstock. 21 at Batnards-
Castle, Battlesfield, Bicklesworth, Billoricay, Red-
burn, Bridgenorth, Broughton, Bold, Clitheroe,
Colchester. 22 Irkleton, Kelswick, Kilmolton,
Kingston, Maudlenhill, Hey, Marlborough, New-
ark upon Trent, Norwich. Ch. Ponterly, Kid-
welly, Rocking, Stonystradford, Stokesbury,
Turbury, Witteral, Withcote, Wadeland, Yern.
23 Carnarvon, Cheston. 25 Abbinton, Ashwel,
Aldergam, Baldock, Barkhamstead, Billon, Bo-
stone, Bristowre, Bristol, Bromigzobe, Bromly,
Broadoke, Buntingford, Camden, Capel, Jago,
Chichister, Chihol, Darby, Doncaster, Dover, Dud-
ley, Ecclis Hatfield, St. James London, St. James
Northampton, Ipswich, Kingston, Lille, Bea-
ring, Richmond in the North, Ross, Saffron-
walden, Rhaftnal, Skipton, Stamford, Stock-
pool, Stone, Themble-green, at Thickham, Trap-
stone, Tilbury, Trowbridge, Walden, Watting-
ton, Wetherby, Wigmore. 28 Ashwel, Canter-
bury, Chappel-Scith, Hoxham. 30 Stafford.

Fairs in August.

The 1 day at Bach, Bedford, Chepstow, Dun-
dale, St. Edes, Exeter, Feversham, Flint, Hey,
Hoxenay, Kaermathen, Kergwilly, Lanriscent,
Llawiwin, Ludford, Loughborough, Malling,
Newton in Lancashire, Newcastle upon Trent,
Northem-church, Runny, Shrewsbury, Sel-
born, Selby, Thaxstead, Wighstitch, Yellane, and also
at the City of York. The 4 day at Radnor and

at Linton. 16 Adchurc, Banbury, Blackamore,
Bowlby, Bransford, Chidly, Chorley, Croyley,
Districdwich, Doncaster, Farnham, Fodisham,
Culden, Harley, Hawkhurst, Horncaule, Hunger-
ford, Kennow, Kentwingsal, Kilgarston, Ludlow,
Maccas, Melton-mowbray, Meathworth, New-
borough, Nundie, Rugby, Sedole, Sherborn, Co-
tteret, Waltham-Abby, Warden, Weydon, Wloym-
ster, Winstow. 15 S. Albons, Bolton, Cambridge,
Carlisle, Cardigan, Tilbrough, Good-hurst, Hack-
ley, Huntington, Lacon, Marlborough, Newin,
Northamton, Newport in Monmouth, Preston,
Rasardargwy, Loss, Stow in Lincolnsh. Stroud,
Swainly, Turbury. Wakefield, Whitlane, Unni-
nith. 25 at Aberconvey, Abovrough, Ashby-de-
la-zoucb, Beggars-bush, Brumly-say, Bridge-
stock, Chosley, Croyloy, Crowland, Dover, Wat-
tingdon, Gisbry, Harewood, Kidderminster, Lon-
don, Mantgomery, Monmouth, Mantwich, Nor-
thallerton, Norwich, Orford, Sudbury. Tukes-
bury, Tuddington, Watford. 28 Ashford, Dain-
try, Sturbridge, Wan, Talizan-gran, Welshpool.
29 at Brecknock. Colby, Carmarthen, Kaerwys,
Oakham, Watford.

Fairs in September.

The 1 day at Chappel-silve, St. Elles, Heath, wo
7 at Ware, Woodbury-hill. 8 Atherton, Bew-La-
maris, Blackbourn, Brewood, Bury in Lancash. den
Caadigan, Cardiff, Charlton, Chaulton-Drayton, Sh-
Dysseld, Gisborrough, Gilborn, Harford, Hon-Lin-
tington, Llandissel, Malson, Northampton. del
Partney, Reculer, Smeath, Snede, Southwark, Wil-
Sturbridge, Tendy, Ulcester, Wakefield, Wai-
than

ham on the woulds, ~~W~~icke, Nem, Whitland. 12 at
Turford, ~~W~~orlworth, Wool-pst. 13 at Newton,
Redwin, Powlebely, Watley. 15 at Abergav-
enny, Barly, Church-stretton, Chesterfield, Den-
bigh, Hidome, Hertsbury, Nunckton, Newborough,
Newpo~~t~~, Penhad, Rispon, Richmond, Rosey,
Rockingham, Smalbing, Stratford upon Avon,
Waltham-abby, Welwen under hedge. 15 Rat-
brdagwy. 17 at Cliff, Lanslas. 20 at Lanbelly,
Ruthin. 21 at Abbewilly, Baldock, Bedford,
Baintry, Brackley, Morden-pitwick, Canter-
bury, Dover, Elapon, Croydon, Dainty, Eastred,
St. Edmoldsbury, Helmby, Helden, Katherine-
hill, Knighton, Kingston, Ware. Malborough,
Malden, Midnal, Nottingham, Peterborough,
Shrewsbury, Stratford, Uzes, Wendover, White-
ral, Woodstock. 23 at Pancridge in Staffordsh.
24 at Lanwilling, at Walton a Week. The 26
day at Darby. 28 at Dolgerb, Kaermarchen,
29 at Aberconwey, St. Albans, Ashburn-peas,
Balmstock, Baslingstoke, Bishop-stratford, Black-
burn, Besterunningham, Buckland, Buckwel,
Canterbury, Chitch, Cocketmouth, Market-
draping, Michael-dan, Headly, Heay, Higi-
ham-ferries, Hull, St. Ives, Kingston, Killings-
wo~~t~~h, Kingland, Lawengham, Lancaster, Leice~~r~~,
Lanidlos, Llandvihanghel, Lochir, Ludlow, Mai-
den, Matchenleth, Methic, Newbury, Selby,
Shelkord in Bedfordshire, Sittingbo~~n~~, Stow in
Lincolns~~h~~. Tuddington, Urbridge, Way-hill,
Weymer leuen days, Welschcster, Witham,
Woodham-fersy.

Fairs in October.

The 1 day at Banbury, Castle. 2 at Salisbu-
ry, 3 at Boulton in the Moor. 4 at S. Michael. 6 at
Habent in Hampsh. Maidstone in Kent. 7 at Bi-
shops-Strafford, Chichester, Hereford, Llanbister,
Pontstephen, Swansey. 9 Ashborn-peake, Blith-
Devizes. Gainsborough, Harborough, Sawbridge-
worth, Throcock-grees. 12 at Bolton, Furnace,
Llangoreth, 13 at Avercote, Charing Crofton,
Colchester, Drayton, Edmantow, Grabelend,
Hitchin, Newport, Hodnet, Leighton-buzzard,
Marchfield, Newport in Monmouthsh. Royston,
Stopforth, Saunton, Tamworth, Windsor. 18 at
Ashaw, Banbury, Barnet, Bick-hill, Bridge-
north, Bishops-hatfield, Burton upon Trent,
Chatton, Regis, Cliff, Ely, Faringdon, Henly
in Arden, Holt, Kidwelly, Ise, Lowbadden, Mar-
loe upon Thames, Middlewick, Newcastle Rad-
nor, Christ, Tidale, Tunbridge, Up-haven,
Wellingborough, Wigani, Wrigely, York. 16 at
Fideswid by Oxford. 21 Hassock-walde, Chiche-
ster, Coventry, Hereford, Llanbister, Lentham,
Stockstey. 23 Bidesworthe, Knotsford, Dow, Rats-
dale, Preston, Whitechurch. 25 Beverley. 27 Dian-
ton. 28 Aberconvey, Ashby-de-la-zouch, Bider-
den, Halaton, Hartford, Lempster, Llanedy, New-
market, Oxford, Preston, Quand, Stanfورد, Tali-
sarn-green, Warwick, Wilton, Wormister. 30 A-
bermiles, Chelmsford, Ruthin, Poultney, Stock-
ley, Wakefield; on Martlemas-day at Darnton.

Fairs in November.

The 1 day at Bicklesworthe, Castlemain, Kel-
some, Mountgom. Ludlow. 2 at Belchinblie, Bi-
shops-

shops castle, Elsemere, Kingston upon Thames,
Leek, Loughborough, Layfield, Marfield, York.
3 at Caermarthen. 5 at Welshpool. 6 at Andover,
Bedford, Brecknock, Harford, Lessford, Malling,
Marston in Holderness, Newport-pond, Peni-
bridge, Salford, Stanly, Trigny, Willington,
Wetherod. 10 at Aberwen-green, Lenton in Nor-
tinghamshire 7 days, Llanbister, Rugby, Shifnal,
Wem. 11 at Abergennem, Boetlingham, Dover,
Folkingham, Malborough, Monmouth, New-
castle, Embs, Shafesbury, Skipton in Craven,
Cram, Withgrig, York. 13 St. Edmundsbury,
Gilsford in Surry. 15 Llanithemy, Marchen-
let, Wellington. 17 Hatlow, Hude, Lincoln, Nor-
thampton, Spalding. 19 at Horham in Kent. 25 at
St. Edmundsbury, Health, Ingarslone. 22 Pene-
bont, Swathey. 23 Bangor, Bwelth, Carlin, Froom,
Ratscros, Ludlow, Sandwick, Tuddington. 25 at
Higham-fecies. 28 at Ashburn-peak. 26 at Law-
rest. 30 at Ampthil, Baldock, Bedford, York,
Sotodly, Boston-mart, Bradford, Collingborrough,
Cobham, Cubler, Enfield, Gargræn, Grendstead,
Harley, Keymalton, Maidenhead, Maidenbrack,
Marbert, Ocestry, Peterfield, Peoires, Preston,
Rochester, Wakefield, Warrington.

Fairs in December.

The 1 day at Tuckbury. 5 at Dogeth, Newton,
Puckley. 6 Arundel, Eased, St. Needs, Exeter,
Grantham, Hedingham, Hethin, Hoisenay, Nor-
wich, Sennock, Spalding, Woodstock. 7 at Sand-
hurst. 8 Biwmarcis, Clitheral, Helcome, Kaer-
digan, Kimar, Leicheller, Malpas, Northampton,
Whiteland. 22 at Hornby. 23 Llandladowt.
29 Canterbury, Royston, Salisbury. A

A Note of the Movable Fairs in England and Wales.

From Christmas till June, every Wednesday at Northallerton; the three Mondays after Twelveth-day at Hinckley in Leicest. the Tuesday after Twelveth-day at Melton-mowbray, and an horse-fair at Salisbury; the Tuesday after Twelveth-day at Banbury, Littleworth, and every Thursday for three weeks; Friday after Twelveth-day at Litchfield; on Shrove-munday at Newcastle under-line; on Ashwednesday at Abbington, Carden in Glocest. Cicerter, Dunstable, Eaton by Windsor, Exeter, Folningham, Litchfield, Royston, Tamworth, Tunbridge; on the first Thursday in Lent at Banbury; on the first Monday in Lent at Chesay, Chichister, Winchester; on the first Tuesday in Lent at Bedford; on the fourth Monday in Lent at Odham, Hassconwalden, Beansford; on Friday and Saturday before the 15th Sunday in Lent, at Hartford; on the Sunday before the Annunciation, Denbeigh, Kendal, Wlisbith; on the 15th Monday in Lent at Grantham, Helcombe in Sussex, Salisbury; on Wednesday before Palm-sunday at Drayton; on Thursday before Palm-sunday at Llandisse; on Palm-sunday Eve at Alisbury Leicester, Newport, Pomfret, Skipton, Wlisbith; on Palm-munday at Billingsworth, Kendal, Llandancen, Worcester; on Wednesday before Easter at Kerling, Langwilling; on Thursday Meunday, Kettering, Sudnissker; on Good-friday

At Aston-burnel, Amphill, Bishops-castle, Breton, Bury, Charing, Engfield, Gilford, Huntington, Ipswich, Lonquer, Melain, Nutly, S. Pomes, Ripborough, Rothercum; on Tuesday in Easter-week at Brails, Daintry, Hitchin, North-street, Rochford, Sandich, Ashby-de-la-Zouch; on Monday in Easter-week at Gainsborough, Mart, Onay, Dryfield; on Wednesday in Easter-week, at Willingborough, Beverly, Redburn; on Friday in Easter-week at Darby; on Saturday at Skipton; on Monday after Low-sunday, at Bicklesworth, Evesham, Newcastle; on the thylc'd Monday after Easter at Lowth; in Rogation-week at Beverly, Enfield, Rech; on Ascension-eve, at Abargely, Darking; on Ascension-day at Bewmorris, Bishop-stratford, Bradstead, Brunningham, Bridge-north, Burton, Chappel-leath, Chapel-kion, Eccleshall, Eggescrew, Hallaton, Kidderminster, Lutterworth, Middlewich, Newcastle, Rippon, Ross, Stappor, Sudminster, Uizes, Wigam, Paun; on the Munday after Ascension-day, at Traxtead, Burlington; Wednesday after Ascension-day, at Shrewsborough; Friday after Ascension at Ruthin; on Whitson-eve at Newinn, Skipton, Craven, Wissbitch; on Whitson-munday at Tib, Ratby-steven, Lenthem, Karsdale, Rie hill, Salisbury, Agmondsham, Amerson, Appleby, Bicklesworth, Bradford, Bromyard, Burton, Chichester, Cockermouth, Darrington, Evesham, Exeter, Harts-green, St. Ives, Lincoln, Downdle, Rigate, Shelsord, Sittingborn, St. Ives, Wittem, Whet-church, Darrington, Dryfield, Stockher; on Whit-tuesday at Ashby, Canterbury, Dain-

Daintry, Elsemere, Epping, Farningdon, High-
knockford, Lanton-buzzard, Lewes, Longdon,
Long-wilford, Llanrheddry, Milton-mowbray,
Milngate, Monmouth, Newark, Rochford, Orms-
stock; on Wednesday at Llanbedder, Landeby,
Leek, Newark-upon-Trent, Ponstevens, Royston;
on Thursday at Eustonfield, Kingston; on Friday
at Cockshull, Darby, Stew-in-Guilline; on Fri-
day-munday at S. Mary-at-the-Wall, Tendal, Hounslow,
Southcote, Stockley, Briswel, Raily, Spisby,
Marford, Turbridge, Uizes; on Tuesday at A-
bergavenny, Radnor; on Wednesday at Aber-
from; on Corpus-christi day at St. Anns, Ban-
bury, Bishopstraford, Birmingham, Catterwid,
Cygglenew, Hallaton, Hally, Kidderminster,
Llanwill, Llanwern-hemeth, Peart, Newport,
Presco, St. Edes, Stamford, Stopporth, Newbu-
ry, Hempsted, Rolfe; on Friday after at Coven-
try, Chepstow; on Munday after at Belton,
Stamford; Munday after the third of Jul, at
Waveril; on Sunday forenight after Midsum-
mer at Fodrighay; on Munday before S. Bartho-
lomew at Sandbach; on Munday after S. Michael
at Salter, S. Faiths by Norwich, S. Michaels.
on Tuesday at Salisbury; on Thursday at Bath-
bury. Munday forenight after Whitsunday, at Dar-
ton; and so every Munday forenight until Chri-
stmas, a fair at Burnham-westgate in Norfolk,
Lammastide, and five days after.

F I N I S.

